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REPLY TO SIMPLICIUS.

MR. EDITOR,—Your Number for last August contains a paper of remarks in opposition to my Essay on the origin of the soul. It is with some reluctance, as you may readily judge by my delay, that I take my pen to reply to that paper; of which one reason is my having scarcely any new light to throw upon the subject, and another, my apprehension, from the tone assumed by the remark, that the discussion cannot go on between him and me in the pleasant way which I like the best.

Simplicius begins in the style of inquiry, “humble inquiry.” Now an inquirer asks questions and proposes difficulties, but is not supposed to have made up his mind conclusively on the matter in hand. Yet in a very little while Simplicius decides the whole affair against me most peremptorily, by asserting that “if my arguments were a thousand times more in number, and a thousand times more cogent than they are,” the first of those objections which I stated and endeavoured to answer “would be sufficient to overthrow them all.” Simplicius was under no obligation to take the attitude of an inquirer; but when he chose to do so, I cannot but observe that he adopts a very unusual method of offering “humble inquiries.” Again; he calls the origin of the soul a “dark subject;” and so indeed it is, as most subjects are, when we attempt to explain how facts are brought to pass. But presently all this darkness is gone; and Simplicius knows perfectly well, and lays it down quite roundly, without the least proviso for possible error, that “the doctrine of souls producing souls is absolutely impossible; just as much so as for a feeble creature to become Almighty God.” Yet it is

Simplicius who represents me as gathering an increase of confidence in my doctrine while I was writing the essay; and charges me with an “air of boasting,” because I said, “*if I do not deceive myself*, my proposition is confirmed by an accumulation of proof which it will be no practicable task to overthrow!” But let us pass from the form to the merits of our dispute. My opinion is that God has established a law for the human race, according to which, under his superintendence, souls produce souls; not by bringing them into being out of nothing, which would be a strict creation; nor yet by discription of parts, which is admitted to be incompatible with the immaterial nature of the soul; but in some way which is to us utterly inexplicable. Of the various arguments which I advanced, from scripture and other quarters, in support of this opinion, Simplicius has not condescended to encounter directly a single one. So far as I can understand him, his strength lies exclusively in taking it for granted that parents cannot, under any appointment and superintending agency of the Almighty, be qualified to produce such entire beings as themselves; or in other words, that whenever any substance begins to exist, the soul, for instance, it must be by immediate creation out of nothing. Is this proposition, in either of these shapes, self-evident? To me it is not self-evident; nor do I see that Simplicius has proved it. He has, therefore, not shaken my sentiment respecting the origin of the soul. That the will and power of God united are the ultimate source of all things which begin to exist, I have not doubted; and if my opponent chooses to say that this implies an original, virtual creation of all human souls, I will not quarrel with him about the phrase. What I deny is the present creation, in the highest sense, of the main part of our compound nature; a notion which appears to me absolutely destructive of all real unity of kind between us and our progenitors, or any of our fellow-men, as well as inconsistent with many things contained in the word of God. I refer to the texts and reasonings exhibited in my essay.

But I may perhaps be told that while I oppose the immediate, full creation of our souls, and yet acknowledge myself unable to explain or comprehend how they are propagated, I must talk of such propagation without any meaning. But this imputation, my consciousness tells me, would not be founded in truth; I know that I have a meaning, though it is beset with obscurities. Can any man explain or distinctly imagine how any substance is brought into being out of nothing? I think not. Does it follow that if we speak of

creation, we must of necessity speak unmeaningly? Surely it does not. We have so far a conception of creation that we know it to be a different thing from that preservation by which God continues all his creatures in existence, and from that superintendency by which he enables creatures endowed with active power to produce those effects of which he intended they should be capable. Whether it is or is not a proposition in some degree intelligible, that we descend entire from our parents, and whether or not I have proved this proposition to be true, are questions which I shall leave every reflecting reader to settle for himself.

Candour, however, induces me to own that there is yet another plausible objection to my doctrine, which totally escaped my memory when I formerly wrote on the subject. It seems to have escaped Simplicius also: or else he disdained to call it to his aid, occupying, as he did, the lofty ground that the propagation of souls is an absolute impossibility. The objection is, that if parents morally depraved produce, by the traduction of souls, a depraved offspring, then such parents as are born again from above, and in some good measure sanctified, must produce an offspring renewed in the image of God like themselves. This idea, as I have already acknowledged, is plausible. But I deem it sufficiently answered by that grand article of our faith, derived from the Bible, that the moral renovation of the soul is not the product of our natural faculties, but wholly a superinduced and supernatural thing. The objection would be stronger, I confess, could we ever trace children to a descent from parents who had actually attained, according to the fancy of some people, a state of sinless perfection upon earth. But even in that case, I should not esteem the difficulty insuperable, but consider it removed by the principle which has just been mentioned.

I have often regretted that in the course of my reading I could find extremely little on the question discussed in my essay. But I suspect that Simplicius has read still less; otherwise he would hardly have called my opinion a "*new doctrine*." Whether true or false, the doctrine is certainly a very old one. The brief, incidental notices respecting it which I met with in books leaned pretty uniformly to the side of the immediate creation of souls; and therefore I concluded that in the theory which I felt myself compelled to embrace, the Philosophers and Divines were almost universally against me. This belief I frankly avowed; nor did I lose sight of that modesty with which the belief of such a fact

ought to have inspired me. Since that time, however, I have learned that I was mistaken in thinking myself so much alone. I have the pleasure to be informed that Divines and Philosophers in our country, of no mean name, nor trifling numbers, hold and have long held the very doctrine concerning the soul's origin which I account at once the most scriptural and the most reasonable.

MELANCTHON.

OLD DOCUMENTS.—*Continued from p. 552.*

*A demand for the Gospel in some parts of North-Carolina, 1755.*

(From a Letter to the Publisher from Mr. Davies, 5th June, 1755.)

THERE has been, for some time, a very loud call for the gospel in North-Carolina, where till lately, they had hardly any appearance of public worship: sundry of my brethren of the Synod of New-York, have been appointed to take a tour in their turns, thro' that province, for three or four months: and they bring agreeable accounts, that congregations are forming fast, and shew the most eager zeal to be supplied with ministers. But alas! the labourers are too few with us, for this extensive and growing harvest.

*Flourishing state of New-Jersey College, 1755.*

(From Mr. Davies' Letter just now quoted.)

I feel the warmest gratitude, dear Sir, to your congregation for exerting themselves so generously to promote the college of New-Jersey. By the last accounts I had of it, it is flourishing under the smiles of God and man.

*Accounts from Virginia.*

(From a Letter to the Rev. Mr.——— in Scotland from the Rev. Mr. Wright in Virginia, 20th January, 1757.

BLESSED be God, we have had more of the power of God last spring, summer and autumn than ever. This I told Mr. Adams. But since I wrote him, there have been some remarkable revivings in Messrs Davies's and Henry's and mine. The former had it chiefly among the Negroes, the other among the youth, and in my congregation, I may say it was general and eminently among young people. When I went off to the synod on the first thursday of September, which was the thursday after my sacrament, I don't know that I left above two cold and unaffected hearts in my congregation. I

had another sacrament on the third sabbath of November, which was a day of special outpouring of the Spirit, as far as I could judge. Christ triumphed among us. This was my third sacrament. Last July twelve-month, I had about a hundred new communicants; last August about eighty or ninety added; and last November between thirty and forty new ones. At my first I had not quite six young people; but at my last, I had between fifty and sixty. Do tell this to the young in Scotland, that the wild Virginians may shame them. Alas when I lived there, I loved play more than the cross of Christ.—There are many particular instances of convictions very remarkable, but I cannot take time to give you the account of them now. But this I wou'd remark, that convictions were more deep and pungent last year than formerly, and that more got clear views of salvation this summer, than I have known since I came to Virginia before.

I sent you from Newark commencement a sermon of my good friend Mr. Davenport's, which I know will be chearing and supporting to you. There seems to be something of a religious stir among the Negroes in my congregation and among little children. I believe I have five or six of the former, who have even now a title to heaven. They received lately a present of addresses done by Mr. Fawcett of Kidderminster, Testaments, Bibles, &c. which animates them much to learn to read.—A good number of ministers in this country entered into a concert of prayer on saturday evening and sabbath morning, not only for the church in general, but for one another in particular. Will you not get a goodly number to join?

(From a Letter to the Publisher from the Rev. Mr. Davies, Hanover,  
June 3, 1757.)

IT is with great pleasure, and ardent gratitude to God and man, that I hear of so many, and such generous societies formed, in various parts, for promoting Christian knowledge, by distributing good books; especially as Hanover, the favourite spot of the globe to me, has been so highly distinguished with so large a share of this generous charity, and my unworthy hand has had the honour of conveying it. I really hope, it has had very good effects already, especially among the poor African slaves, whom I have considered as the most proper objects of it. In their names and my own, I heartily thank the society in Glasgow for their liberal and well-chosen benefaction. Mr. Richardson (now a resident in my family) and myself will divide them according to direction, and endeavour to distribute them to the best advantage.

Nothing remarkable has happened of late as to the state of religion here, but what you have seen in my letters to my English correspondents. But my honest friend Mr. Henry has had remarkable success last winter among the young people in his congregation. No less than seventeen of them were struck to the heart by one occasional evening lecture; and he tells me, he has great hopes of the perseverance of sundry of them, and that hardly any of them appear discouraging.

But the best news, that perhaps I ever heard in my life, I lately received from my favourite friend Mr. Samuel Finley, minister of Nottingham in Pensilvania, tutor of a large academy, and one of the trustees of the college of New-Jersey. I had sent him some extracts from my British Letters, giving an account of the revival of religion in sundry parts of England, particularly among the clergy: in answer to which he writes thus:

— April 16, 1757, “I greatly rejoice that our Lord Jesus has put it in my power to make you a large compensation for the good news you sent me. God has done great things for us. Our glorious Redeemer has poured out his holy spirit upon the students at our college,” (i. e. the college of New-Jersey:) ‘not one of all who were present neglected; and they were in number sixty. The whole house, say my correspondents, was a Bochim. Mr. William Tennent, who was on the spot, says, He “never saw any in that case, who had more clear views of God, themselves, their defects, their impotence and misery, than they had in general—that there never was, he believes, in any house, more genuine sorrow for sin, and longing after Jesus—that this glorious work was gradual, and spread like the increasing light of the morning—that it was not begun by the ordinary means of preaching, nor promoted by alarming methods; yet, so great was their distress, that he judged it improper to use any arguments of terror in public, lest some should sink under the weight—that what makes the gracious visitation more remarkable was, that a little before, some of the youth had given a greater loose to their corruptions, than was ordinary among them, a spirit of pride and contention prevailing, to the great grief, and even discouragement, of the worthy president—that there were no public out-cries, but a decorous, silent solemnity—that before he came away, severals had received something like the spirit of adoption; being tenderly affected with the sense of redeeming love, and thereby disposed and determined to endeavour after universal holiness.”

• Mr. Treat and Mr. G. Tennent tell me in theirs, that the concern appeared rational, solid and scriptural; and that in a remarkable degree. I was informed by some of the students, who had been my pupils, that this religious concern first began with the son of a very considerable gentleman of New-York. The youth was dangerously sick at college; and on that occasion, awakened to a sense of his guilt. His discourse made some impression on a few others; and theirs again on more: so that it became almost general, before the good president, or any others, knew any thing of it. As soon as it became public, misrepresentations were spread abroad; and some gentlemen sent to bring their sons home. But upon better information, the most were sent back again. The wicked companions of some young gentlemen left no methods untried, to recover them to their former excess of riot: and with two or three have been lamentably successful.

• Mr. Duffield (a worthy young minister,) informed me the other day, that a very hopeful religious concern spreads thro' the Jerseys, especially among young people. In several letters from Philadelphia, from Mr. G. Tennent and others, I have assurance of a revival there, for which good people are blessing God. Lawyer Stockton informs me, that he is certified, by good authority, of a gracious work of God at Yale-College in New-Haven."

This, Sir, is some of the best news from one of the best of my correspondents. You will join with me in blessing God, and congratulating posterity, upon this happy surprizing revolution, in a college, to which the eager eyes of so many needy churches look for supplies. Perhaps it may afford me the more pleasure, as my having taken so much pains to promote that institution, gives me a kind of paternal solicitude for it, though I live near 400 miles from it.

The finger of God is the more conspicuous in this affair, as the students, who had so often heard such excellent sermons from the worthy president, and from the many ministers from various parts, who have occasionally officiated there, without any general good effects, should be universally awakened by means of a sick boy. Though this college was well-founded, and is well conducted; yet I must own, I was often afraid it was degenerating into a college of meer learning. But now my fears are removed by the prospect, that sincere piety, that grand ministerial qualification, will make equal advances.

(From a Letter to the Publisher from the Rev. Mr. W—, in Virginia,  
November 14, 1757.

I have been very sickly all this spring and summer. I was obliged to quit preaching altogether, but cou'd not keep

silence; at last I fled from my flock to be out of the temptation of preaching, but cou'd not keep away long; and upon my return must preach or sink into melancholy.

I got some interval of ease about the middle of May and preached at Willis creek church, on Acts 17: 30. which I tho't then would be the beginning of days; tho' I had very little success there since I settled among 'em; but highly encouraged from what I felt and saw that day, appointed the communion to be given on the 2d sabbath of June. But, relapsing within ten days, sent letters acquainting them that Messrs. Henry and Martin were to administer the sacrament. And that I should meet candidates at the church on friday and a fast on saturday. Accordingly under all possible discouragement met at the church and behold there was a congregation expecting a sermon. Though unable to do any thing I ventured to talk from *All things are ready come to the marriage.* This was a word in season to Saints and sinners. We had a prelibation of what followed; but I think I never saw the cross of Christ triumph over the hearts of Saints and sinners as on the sabbath. Brother Henry preached in the morning from Rev. xxii. 17. One B. W. who had near three years been under sore temptations added vastly to the solemnity of the day. On the friday before I asked him whether he intended to sit with us at the table? No no, said he, such miserables as I have no business; I tremble at the tho'ts of it continued he. I endeavoured to convince him but altogether in vain. At last I asked him whether he was willing to give up all his part and portion of the blood of Christ? No, no, said he, not for a thousand worlds! Well then, said I, you must go to the table: for *all things are ready;* or turn your back upon Christ and his shed blood. On sabbath when I arrived at the church exceeding sick, I led him aside and he accepted a token trembling and with great reluctance, I desired him to be led in and sit at the table before the congregation filled the house; which he did. After Brother Henry finished his sermon I attempted to fence the table. I set apart the elements and distributed the bread. This poor object was within 4 or 5 of me and I found by his looks that he did not take the bread, upon which I took bread and went to him but he told me that he could feel no faith! I dare not take said he! But don't you want a Saviour said I? O yes, O yes, said he, but I am not worthy of him. But are you not needy? O yes, said he, I am lost without him! But are you not labouring and heavy laden said I? O yes, O yes, said he, I am crushed under the load of sin! Well then, said I, Christ

calls you by name to come to him. Upon which he took the bread into his hand and stood upright, and being a tall man, all the assembly, almost cou'd see him; and stretched forth his hands as far as he could, and look'd with the most affecting countenance that ever I saw on the symbol of Christ's body and wept and prayed to this purpose. *Lord Jesus I am lost without thee, looking intensely at the bread, I come trembling, I wou'd fain be a partaker of thy broken body for I am undone without thee. Lord Jesus have mercy on me.* He then attempted to put the bread into his mouth but, by the trembling could hardly get the bread into his mouth. He then sat down and with all imaginable sedateness partook of the wine. You wou'd never forget the solemn transaction between Christ and that poor sinner if you was spectator as I was. I know I never shall in this world as long as I can remember any thing.

The whole day was one of the days of the Son of man: when Christ was lifted on the cross he seem'd as if he wou'd draw all unto himself. I received at this sacrament about thirty-six new-communicants.

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#### HINTS TO HEARERS.

SIR,—I was heartily glad to see in the Magazine, *Hints to Preachers*, by *One of the Laity*. It afforded evidence that at least one layman of very respectable talents and attainments, is concerned for the intellectual character and the success of the ministers of religion in our country. Such concern generally felt, and expressed with affectionate freedom, would produce happy effects among the clergy. It is truly desirable that in science, in literature, in taste, in all that adorns man as an intellectual being, the public instructors of the people should rank among the most accomplished; and that their ministrations should be such as to promote mental as well as moral improvement. Any thing calculated to rouse them to more vigorous exertions, to more laborious studies, ought to be thankfully received. It is true that I did not altogether like the matter or the manner of the writer to whom I have just expressed my obligations. He seemed to me to have committed, in several instances, the very faults which he was censuring in the Preachers—particularly that of harshness and severity. I confess too, that in several places I thought that he meant me; and it was not at all comfortable to be exposed in this way to particular observation. However, I as-

sure you that I was not at all angry; and on reflection I was convinced that the supposition of personality was entirely groundless. The cap fitted me, and I wore it. And as I am in so perfect good humour on this subject, and withal so thankful for the admonitions and rebukes of my lay-brother, I may venture, I think, to give some needful hints to the hearers of the gospel. Although they often hear of their faults, and are rebuked for them, sometimes, I grant, with sufficient severity; yet they are so seldom told of their manner of hearing, that there may be in this case a very appropriate application of the old adage used by your correspondent, *one good turn deserves another.*

What I shall say on this occasion is also the fruit of the observation and experience of a number of years. My object is to do good. No personalities are intended. There can be no reason to complain then if I, too, withhold my name, and subscribe myself

ONE OF THE CLERGY.

Preachers, who do not confine their attention to notes, make many observations on those who sit under their ministrations. Often, while surveying the hundreds who have flocked together to the house of God, and marking the various dispositions and tempers indicated by their conduct, I have thought to myself, Do these immortal beings consider the connection between their present state of mind and their everlasting welfare? Are they conscious at all of the motives by which they are brought to this place? Do they remember, that the gospel is a savour of life unto life, or of death unto death? Will they receive the truth delivered after my poor manner? And while questions of this sort have passed through the mind, I have thought that it might be well if the people could have some sympathy with the Preacher in the painful inquiries proposed, and the fearful forebodings which oppressed his heart. But it is not easy to make the far greater part of hearers believe that the preacher thinks of any thing more than the discharge of official duties. Even if he feels the tenderness which becomes his station and his message, it is too often regarded merely as the decorum and propriety of that station, and passes for no more than the counterfeited tears of the stage-player, while performing the moving part of a tragedy. It is much to be desired, then, on every account that there should be a more thorough understanding both among clergy and laity (or as I had rather say, among ministers and people) of the whole subject lying between them, of the duties incumbent both on teachers and

taught, and of the manner in which those duties ought to be discharged. With a renewal of my thanks then for the *Hints of one of the Laity*, I propose in this, and perhaps one or two more numbers, to offer some observations on the manner of hearing the gospel.

In the first place, in order to prepare for a profitable discussion, and, what is equally important, a right application of the subject, it will be necessary to attempt a classification of the hearers of the gospel. An exact discrimination, however, of the various shades of character will not be expected in this place. A general grouping according some striking resemblances, will be quite sufficient for my present purpose.

1. The first class are called hearers merely by custom or by courtesy. They are in the place where it is taken for granted they *ought to hear*, and therefore they are denominated *hearers*. But, whatever impulse may be given by the voice of the preacher to the organs of hearing; it is certain that they do not give *heed* to any thing that is said. There is such staring about; such fidgetting, and whispering, and simpering; such surveying of dresses, and examination of the fashion of bonnets—and when all resources of amusement fail, such restlessness, and yawning; such looking at watches, and turning over the leaves of Hymn-books; as to give decisive evidence that the warnings of divine justice and the calls of heavenly mercy are alike disregarded. Were not this a subject too mournful for levity, one might smile at the ridiculous airs of church belles, and church dandies, who, week by week, exhibit themselves in the pews and aisles, or at the corners of our places of worship, to the great annoyance of all serious people. But the subject is too grave, such trifling with things of eternal importance is too afflicting, to admit of any lightness of speech. With a sigh for such levity, and a prayer for such triflers, we pass from this anomalous class of hearers to one of a still and serious character. These are,

2. *Drowsy hearers*. They do not make any great noise, for motion would prevent that repose which they anticipate; and they do not often snore so loud as to disturb the decorous stillness of church service. Whether the preacher employs the melting tones of mercy, or utters the thunders of Sinai, they sit with an immovable placidity of countenance, and with many tokens of repletion—especially in the afternoon—until they sink away into a repose to be interrupted only by the close of the service. These hearers in part, need not detain us long. The admonitions which I have to give, will be lost, I fear, on such drowsy souls. If it were worth while to de-

scend to any minuteness of description, a distinction might be made in this class between the *Nodders* and the *Sleepers*. The former sit erect, and occasionally put on the appearance of solemn attention; but presently their eyes turn up as in the display of affected sanctity, and their heads suddenly drop as if to avoid the aim of a blow. The latter, fix themselves with entire composure and sleep with absolute tranquility. But it does not suit my purpose to dwell on minutenesses of this sort; and therefore I pass to the class of hearers denominated

3. *The sentimentalists.* These are persons who attend church for the especial purpose of having their *feelings* excited. They think it all lost time and trouble, if the service close without their being made to weep. The cause of tears is of small importance; whether it be a pathetic allusion to the sorrows of the widow and orphan, or an eloquent description of the triumphs of the dying christian, or any other deeply moving theme on which the preacher may choose to dwell, it is all the same—they have been made to weep, and their end in going to church is answered: the delicious frame of spirit which they expected, has been enjoyed, and they go home perfectly satisfied with the preacher, because he has made them perfectly satisfied with themselves.

In the same class with these may be ranked the *poetical hearers*. These are persons, who frequent church chiefly for the purpose of having their imaginations excited by what they call eloquence. A plain simple statement of truth and duty, is not at all to their taste. Rounded periods, gorgeous ornaments, tropes and figures mixed up in gay and glittering confusion—these suit them exactly; and if the whole should be uttered with a mellifluous voice, and accompanied by what is reckoned a graceful action, the preacher is absolutely irresistible. If he were any where but in a church, they would *clap him*. By the term *poetical* however, I do not mean to imply any real refinement of taste, any accurate perception of the beauties of genuine eloquence; but merely in this way to express the object of this class of hearers in going to church. And the particular kind of preaching which will suit them, depends almost entirely on their different degrees of intellectual cultivation. The *mere rustic* is satisfied with *loud noise*—this is powerful preaching, because it produces the excitement which he desires; the *half-cultivated*, require the florid, highly figurative and ranting sort of style and manner before described; while the *polished circles* of a wealthy and luxurious city,

demand the soft and sweetly flowing periods of an Allison gently to titillate their fastidious imaginations.

4. The next class of hearers, may be designated by the term *moralists*; a term often applied to preachers, but I think with equal propriety to hearers also. These are your men who cannot bear doctrinal discussions; who have an utter aversion to all mysteries; but good moral discourses, they do like exceedingly. For instance, reclining on the *velvet cushion* of a well furnished pew, they are very well satisfied to hear a pretty little discourse on *Contentment*; or, *if not too much involved in debt*, on *Justice*; but chiefly do they delight to hear declamations on *Charity*. The more general the remarks of the preacher, the better in the judgment of the moralist. *Charity* may mean giving alms to the poor, or it may mean the liberal toleration of all opinions, except orthodoxy, and so many things besides, that the hearer, with even a moderate portion of ingenuity, can easily turn the vague and rambling declamation of the preacher into an eulogium of his own prevalent feelings, and course of life. And this is a very pleasant preparation for a Sunday dinner.

These sticklers for moral preaching, however, are utterly averse to what they reckon the stiff and rigid morality of evangelical men. They hate to hear of *bearing the cross*, of *daily self-denial*, of *renouncing the world*, and other things of this kind. They anathematize the precise and austere, and praise *moral preaching*.

5. But there is another class of hearers, on whom in passing I ought to bestow a slight notice; these are your *captious hearers*. These seem to go to church expressly for the purpose of finding fault. They remind one of the heathen fable in which *Momus* (the god of railing) found fault with *Venus* (the goddess of beauty) because her slippers were too noisy. Something or other is amiss in every preacher and in every sermon.—The speaker is boisterous or he is dull; his voice is too loud or too low; his articulation is too rapid or too slow; his action is theatrical or he stands like a statue; his coat is like a dandy's, his cravats are too numerous, or his watch-chain is too costly.—And then as to the sermon—very commonly it is too long, and it is too declamatory, without any *reasoning* or *explanation* in it; or it is too *dry* and *doctrinal*; or it is *legal*, and tells us too much about *works*; or it is *Antinomian*, and abuses the doctrines of grace.—Or it may be the preacher is censured because he was *personal*, or *severe*, or *whining*. In a word the *captious hearer* never listens to a discourse, in which he does not find some fault on which he

fixes his attention; and all the important truth delivered by the preacher goes for nothing.

6. Nearly allied to this class is another, which I shall denominate by the phrase *Critical hearers*. They are more gentlemanly in their style of remarking on preachers and their performances than the former; but perhaps as far from the spirit becoming a miserable sinner when listening to the messages of heavenly mercy, as even the most captious.— When I speak of *Critical hearers*, however, I do not include the boarding school misses, the raw Collegians, and others of that intellectual character, who put in their pretensions to critical skill, and decide on the merits of a sermon and the standing of a preacher by Walker's rules for accent and emphasis. True; a great deal that is called criticising, and severe criticising of sermons too, amounts to no more than this; and it would not be worthy of this passing notice, were it not for the mournful fact, that this sort of childish vanity very often shuts up the heart against religious truth. I have in my view, however, at this time, men of some maturity of intellect, of some habits of reflection, who are too much given to exercise their critical talents while hearing discourses from the pulpit. And here I am not so unreasonable as to require men to suppress the feelings of nature, and eradicate their principles of taste. There is certainly a very great difference between both the matter and the manner of different preachers. And it would be foolish to expect people to be no more pleased with an A\*\*\*\*\* a B\*\*\*\*\* an S\*\*\*\*\* or a T\*\*\*\*\* than with such a stammerer as I am. But while I am perfectly ready to admit this, I think it entirely reasonable to expect of these *critical gentlemen*, a greater attention to the all important subjects of my message, than to the comparatively insignificant matters on which they are accustomed to animadvert. They are too apt to go to church, to be entertained by the ingenious reasoning and touching eloquence of the preacher. They indeed expect that it shall be reasoning employed on religion, and eloquence awakened by a Saviour's love—and this expectation perhaps ministers to their delusion. They suppose that, therefore, they are actuated by right motives. Closer self-inspection might convince them, that it is the ingenuity, the eloquence which they require, and not the religious truth developed and enforced, for the sake of making them wise unto salvation. There is too an unreasonable demand, for novelty. Since the canon of scripture was closed, there have been no new discoveries in religion. In fact, a new discovery would be, as far as it should go, a new

revelation. All that can reasonably be expected then, are new illustrations of old truths, and a more perfect application of them to the business and bosoms of men. And here I will venture the assertion, that the man does not live who has fully applied to his own conscience, and thoroughly appreciated the most familiar doctrine learned from the Bible. The most humble penitent in the world, for instance, has not, as entirely as is desirable, entered into the simple confession, *I am a sinner*. The full power of christian faith, or christian hope is not known by the most advanced scholar in the school of Christ. It is by frequent application of known truths of this character to the heart and conscience, that progress is made in the christian life. The plain simple doctrines of the gospel are the bread and meat (the standing dish so to speak) of the Christian, by which he is nourished up unto life everlasting. The hearer with "itching ears," who continually demands novelties, is like the man whose stomach is out of order, and who, instead of relishing *good bacon and greens* (I hope that the *Virginianism* of the illustration will plead its apology) is sending every where for *made dishes* and *foreign nicknacks*, for sullabubs and jellies. These things may stimulate the jaded palate, and afford pleasure to the valetudinarian; but they do not prepare him for the laborious exertions of an active life. So, generally, in regard to religious novelties, they do not promote the health and vigour of the soul. Let experience decide this question.—What is it that really promotes the spiritual advantage of any one who is brought to "true repentance and saving faith?" I do venture to affirm universally that it is not new speculations, dressed up according to the niceties of a critical taste, but the old, and well known truths of the gospel, accompanied by the influences of the Holy Spirit.

Far be it from me, by these remarks to encourage any preacher, in entering the pulpit to repeat without preparation his old hackneyed story.—No: the teacher of religion ought to be a man of diligent study and deep research. But let him not think of making new discoveries. His principal business is so to apply to his own heart and conscience the old and well known truths of the gospel, that they shall move him as with the power of a new impression, and prompt him to speak as with the freshness of newly awakened feelings. Every new application of this sort will bring the rule of faith and duty into contact with the conscience in some new place, and will give a quickening to the preacher's feelings which probably will be communicated to some at least who sit under his ministry.

In the mean time, let the critical hearer beware of indulging his passion for novelty, or urging his demand for entertainment. He may rely on it, that should he ever be made partaker of the *great salvation*, it will be by complying with the old demand of “repentance towards God and faith in our Lord Jesus Christ.” The hearer, who is more moved by the cadence of a sentence, than by the awful denunciations of eternal justice; or by some ingenious speculation on the probability that christianity, in the boundless range of its influences, affects the interests of superhuman orders of being, than by the truth that “God so loved this world as to give his only begotten Son,” is in a fearful condition indeed. In every evangelical sermon, however much the preacher may offend good taste, and violate critical proprieties, there is propounded truth enough fully to occupy the profoundest understanding. And I remember to have read somewhere of a great man, I think Chief Justice Ellsworth, who was accustomed to say that he never heard a preacher, however illiterate, from whom he did not learn something useful in a life of religion.

These remarks are offered not in the way of objection to any thing advanced by *One of the Laity*, on the necessity of improvement among preachers, but to warn hearers of various hindrances to their spiritual benefit. I do think it pitiable for an immortal being to be weighing sentences in the scales of criticism, when he ought to be crying to God for mercy; and to turn with disgust from truth of infinite importance, because he has heard it in some similar form before.

Nevertheless, the remarks just made on the different classes of hearers, as far as they are just, ought to make a deep impression on the heart of every preacher. I may be permitted then to conclude this number of my *Hints to hearers*, with a very brief address to my brethren in the ministry. You see what difficulties oppose the successful discharge of your duty. How careful then should you be to avoid every thing, in matter or manner, which will increase these difficulties; or, which is the same thing, lessen your influence over the understanding and hearts of those to whom you minister! I only add that, however others may feel, you shall always have an interest in the prayers of

ONE OF THE CLERGY.

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#### UNITARIAN MISCELLANY.

It was our intention to have pursued the usual course in relation to this periodical work—that is, how greatly soever we differ from it in religious opinions, to have made no men-

tion of it in the way of controversy. The Editor of the *Miscellany* was not pleased with this course, and insinuated that we were influenced by a cowardly sort of prudence, and that our silence was *wise*. It might have been well had we adhered to our first intentions. For already we see tokens of a spirit on the other side, from which nothing profitable can be expected. Herein perhaps we may be mistaken. The Editor may say hard things without being angry, and utter scornful words without feeling scorn.—But we cannot help supposing that a man means what he says; and are now more than half convinced that it would have been better, notwithstanding the sneers of the *Miscellany*, to have kept silence. But the thing is done, and it cannot be undone.

We do not intend to notice all the particulars contained in the “Remarks on the Evangelical Magazine;” (*Miscellany* for Oct. 1821;) but shall content ourselves with a few observations.

1. There is a remarkable difference between a man’s feelings when he sneers at another, and when he thinks himself the object of such “levity” and “flippancy,” as our brother Editor calls it. For example the Unitarian *Miscellany* affords among many other instances of this manner of writing the following; at pp. 184–6, Vol. I. a long extract is made from a Sermon delivered before the General Assembly of the Presbyterian Church, on the opening of that body in May 1820, on which the following remark is made. “Here, to be sure, Dr. Rice has given us a most humiliating picture of the want of learning, and the supineness of his brethren, and if nothing is to be allowed for the warmth of his imagination, but he is to be taken as he says, it is not surprising that he should be so much alarmed. *But it is to be hoped, after all, that his fears have gone before his information or his judgment, and that his brethren are not so deficient in literature, and in zeal for the cause of religion, as he would make it appear.*”—We say nothing, here, of the misrepresentation\* of the preacher’s meaning in this passage; it is quoted as an example of half “sneering flippancy.” Again, pp. 284–5, where the Editor of the U. M. first notices our *Journal*, he writes in the same style throughout, and even in his Index he refers to this piece by the title “*Policy of the Evangelical Magazine*.” It would be easy to mention twenty other instances.—And from this Editor, it is all very well. But we only remarked, with a view of restraining the flippancy of Unitarian Criti-

\* We do not mean *intentional* misrepresentation. The writer in all probability never read the Sermon on which he remarks.

cism, "that we could not acknowledge a man to be a christian brother, because he tells us of his acquaintance with the evidences of Christianity, and talks much of Griesbach and the various readings, while he laughs to scorn the doctrines of regeneration, justification by faith," &c.—and the Editor immediately begins, in a lofty style, "The spirit, which dictated this passage, is not such as we should be willing to cultivate. With such habits of mind as this would be likely to induce, we should fear, that piety would not long sustain its warmth, nor benevolence its generous influences" and so on for a whole page. We at first thought of printing that page in one column, and parallel with it select passages of the **Miscellany**, taken for instance from the **Letters to Dr. Miller**, remarks on **Chalmers**, **Emory**, the **Presbyterian Magazine**, &c. &c. to illustrate more fully the observation made at the beginning of this paragraph, and let our readers judge of the consistency of the **U. M.** But on second thoughts we, for the present, declined the trouble. As for ourselves we do not feel any uneasiness of conscience on this subject, because we recollect such passages of Scripture as the following, 1 Kings xviii. 27, "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked." Isai. xliv. 14-17, "He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn: for he will take thereof and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*: he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire: with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire: And the residue thereof he maketh a god, *even* his graven image; he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god." John x. 31, 32, "Then the Jews took up stones again to stone him. Jesus answered them, Many *good works* have I showed you from my Father; for which of *those works* do you stone me?" Will the Editor of the **Unitarian Miscellany** term any of these quotations "levity and "half sneering flippancy?"

2. The **U. M.** says that we have not taken enlarged views of the subject in dispute, that our knowledge of the present state and actual sentiments of Unitarians is very limited, &c.

&c. (p. 48, Vol. II.) and finally insinuates or affirms by way of interrogatory, in the close of the paragraph, that *we are deficient in argument, candour, seriousness, and every thing likely to do justice to an opponent, or advance a good cause.* When one is disposed to *scold*, the English language does certainly afford abundant facilities for indulgence in the propensity. These bitter words, however, excite no feeling but that of sorrow. They certainly do not make us ignorant, uncandid, or any thing else which they represent us to be; and whether we are so or not the public are to judge. But to let this pass—We do here greatly feel the want of an acknowledged Unitarian Creed.—For after all, what do they believe? On many points we know what, to a man, they *do not believe*; but in any case which has ever fallen under our observation, if we select a particular writer as a representative of Unitarians, and—the U. M. will allow us to suppose such a thing—overthrow his positions, or show that his sentiments when fairly held up to view, are shocking and monstrous, why then, this is not Unitarianism; these are only the indiscreet sayings of an individual. We certainly are not much concerned to repel the charge of ignorance of the present state of a Society conditioned as this is. And we have much more important business to do, than by wading through the ponderous tomes of the *Fratres Poloni*, and the almost innumerable books, magazines, and tracts which have been published since their day, to ascertain what Unitarians do believe, or rather have believed; for we have no sort of assurance that the Unitarianism of one generation will be that of the succeeding one. That one step of which Voltaire speaks may soon be taken. But however this may be; the induction would not be worth the trouble. We have the Bible in our hands; from this we derive our opinions, this is our rule of faith and practice, and we find it much more profitable to study the word of God than the writings of men, who are “rather distinguished by what they do not, than by what they do believe.” We can scarcely open the N. T. without seeing that they who *do not believe* in a divine and almighty Redeemer, do not hold the faith taught by Christ and his Apostles. Nevertheless we read such Unitarian Books and Magazines as we can readily procure, and when we find writers acknowledged by them advancing particular sentiments, we regard them as Unitarian sentiments. What else can we do, unless we had a confession of faith from the body?

3. “These gentlemen (says the U. M. speaking of us) suffer themselves to make such insinuations, and employ such

language, in regard to our opinions, as must destroy our confidence either in their *good intentions*, *their judgment*, or the *accuracy of their perceptions*,” &c. p. 49. And then they give as an instance, our saying that “the leaders of the Unitarian sect scruple not to attribute *bad faith* as well as *bad reasoning* to the greatest of the apostles—that the apostles reasoned inconclusively, and that the blessed Saviour himself might be mistaken—that they not only affirm that the apostles reasoned *falsely*, but insinuate that they did so knowingly.” This is stated to be a misrepresentation of Unitarian sentiments, and the U. M. remarks “This artifice is sufficiently antiquated (ancient), but it is *so unworthy of an ingenuous and honourable controvertist*, that we are sorry to find it practised in any quarter, and much more in the one of which we are now speaking.” We have underscored the bitter words which the U. M. again thinks proper to employ; and really we should think that we had a right to be offended had we not observed, in running over the pages of the *Miscellany*, that similar epithets are applied to men with whom we shall ever count it an honour to be associated. It is the Editor’s fashion of writing, and it is not worth while to mind it. It is a fashion however that would not be tolerated in all departments of life. Besides, the U. M. needed not to have made this matter a personal thing; we did not mean him, when we said *leaders*. And this we hope will be regarded as the amende honourable.

But let our readers turn to the article which has called forth these strong reproofs.—No. viii. Vol. iv. p. 416, &c. and he will find indeed that we were there reviewing Smith’s *Messiah*, and Sparks’ *Letters*; but that generally we intended, as is apparent, in that part of the review, to give the substance of Dr. Smith’s remarks; that Smalcius, Priestley, and Belsham were expressly mentioned—that the term *leaders* was used in reference to them—and that quotations were either made or referred to in general terms to justify the remarks. Now we do not pretend to know who the Unitarians call *leaders*; the public have generally regarded Priestley and Belsham as elevated to that “bad eminence,” at any rate we intended them, and should it be necessary will justify every word we have written, by quotations from their writings. But these again, are the indiscretions of individuals, we suppose! *Quo teneam vultus mutantem Protea nodo?*

We take no pleasure in this sort of controversy.—It was brought on us by the other party; and by them made a sort of personal thing. It was with reluctance we engaged in it

at first, and this is increased on finding such promptness on their part to bring charges and make reflections such as we have noticed above.

We have it in view however to make one use of the U. M. should we ever find time for it. Our design may be thus stated;—we had rather undertake to prove any book in the world to be Unitarian, than the Bible; we think that it would be much easier to take, for instance, Calvin's *Institutes* and on the principles of Unitarian criticism prove that Calvin was a Socinian, than to make the Bible fully and fairly support that cause.—Now the scheme which we have in view and hope sometime or other to accomplish is, first to shew that the famous Genevan reformer was no Trinitarian; and then to apply the same process of criticism to the Unitarian *Miscellany* and prove that it is a sound orthodox Presbyterian.

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## REVIEW.

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### SMITH'S MESSIAH AND SPARKS' LETTERS.

(Continued from page 495.)

THE closing chapter in the second book of Dr. Smith's work is employed in conducting an "Inquiry into the state of opinion and expectation with respect to the Messiah, existing among the Jews in the period between the closing of the Old Testament, and the dissolution of their national establishments."

This is a curious and interesting subject. The means, however, of satisfying the inquiry are not very copious; and after all, a certain knowledge of 'opinion and expectation,' would determine nothing authoritatively on the great question at issue—yet it would throw some light on the comparative value of different interpretations of the prophecies.

The works referred to by Dr. Smith in this part of his book are, "The Ancient Syriac Version of the Old Testament, The Greek Version commonly called that of the *Septuagint* or the Seventy Translators, the Chaldee Targums or Paraphrases, the writings of certain Alexandrian and other Jews usually called the *Apocrypha* of the Old Testament, the works of Philo and Josephus, and any fragments of information which may be found in the Rabbinical writings."

The Syriac Version of the O. T. as critics believe, was made prior to the Christian era; and is admitted to be able

and faithful. "It is remarkably clear and strong in those passages which attribute characters of Deity to the Messiah."

"There can be no reasonable doubt that the Septuagint Translation was made at different times, by different persons, and with very various degrees of merit. Its unsupported testimony is not of much weight, in any instance of doubtful criticism: and its character is particularly low in relation to those parts of Scripture, which have been the principal objects of our attention."

The Chaldee Targums are paraphrases of the Hebrew Scriptures in the Chaldee language. The oldest and most valuable of them, were made about the first century of the Christian era. Dr. Smith tells us that nearly seventy passages in the O. T. are applied in the most express manner, by these writers, to the Messiah. The most important of these have been noticed; and "though the number of such is not great, they have sufficiently shown that the writers did not refrain from ascribing to the Messiah the titles and attributes of the Supreme God."

They, in innumerable instances, translate the Hebrew, Jehovah, by the phrase *The word of the Lord*. "On this circumstance much argument has been built. Some have maintained, that it supplies an indubitable ascription of personal existence to the *Word*, in some sense distinct from the personal existence of the Supreme Father; that this *Word* is the *Logos* of the N. T.; and consequently that the phrase is a proof of a belief among the ancient Jews in the pre-existence, the personal operations, and the deity, of the Messiah, 'the Word, who became flesh, and fixed his tabernacle among us.' Others have thought that the phrase is a mere idiom, denoting the person's *self* to whom it is attributed, and therefore equivalent to nothing more than an emphatical pronoun." Dr. Smith enters into an examination of this subject, and states the following results:

"The following appear to be the results of impartially examining this question.

1. That the primary import of the Chaldee expression is that, whatever it may be, which is the *MEDIUM* of communicating the mind and intentions of one person to another.
2. That it hence assumed the sense of a reciprocal pronoun.
3. That, when used in the latter sense, its most usual application is to the Divine Being; denoting, if we may use the expression, *God, his very self; Deus ipsissimus*; and is the synonym and substitute of the most exclusive of all the appellatives of Deity, the name *JEHOVAH*.
4. That there is no certain proof of its being distinctly applied to the Messiah, in any of the Targums now extant.

5. That, from the mere use of the phrase, The *Memra of Jah*, or the *Word of the Lord*, in those Paraphrases, no certain information can be deduced on the doctrine of the Jews, in the interval between the Old Testament and the New, concerning the person of the Messiah.

‘But, though such is our conclusion with regard to the Chaldee Paraphrases, it will not follow that the Jews of the same age, or a little after, did not employ the term *Word* with a personal reference, and that reference to the Messiah. The use of this term by Philo and by the Christian Evangelist John appears unaccountable, except on the supposition that it had grown up to the acceptation supposed, at least among the Jews who used the Greek language. Such an extension of meaning and reference, agreeably to the ordinary progress of language, would flow from the primary signification, *a medium of rational communication*; and thus it would be a natural designation of a **MEDIATOR** between God and man. We have also another evidence which is intitled to the greater weight as it comes from a quarter the most hostile to the Christian religion. Celsus, whose words are recited by Origen, reproaches the Christians with absurdity and folly, for imagining that such a mean and contemned person as Jesus could be the **PURE and HOLY WORD**, the **SON OF GOD**; and personating a Jew, which is his manner in the construction of his work, he declares their belief that *the Word was the Son of God*, though they rejected the claims of Jesus to that honour.’

With respect to the writings called Apocrypha, Dr. Smith after observing that they are the production of Alexandrian Jews, and justly remarking that they are curious and valuable, well deserving the frequent perusal (in the original) of scholars and especially theological students, goes on to say, that in reading these productions, one cannot but remark the decline of religious intelligence, and the low point to which the knowledge and hope of a Messiah had sunk. They countenance heathen superstitions, and pass encomiums on abominable crimes. They never mention the Messiah; and “the passages which have been adduced as intimations of belief or expectation with regard to him, contain, at the utmost, but very few and faint traces of any such reference.”

Of all the Alexandrian Jews, Philo was certainly the most conspicuous. He lived in the time of our Saviour, and for some years afterwards. “But we have no reason to think that he ever visited Judea, or that he was acquainted with the important events which were there taking place.” His writings are voluminous; and in them there are remarkable coincidences of sentiment and phraseology with the language of Paul and John in the N. T. This similarity is, by Dr. S. justly attributed to the sacred writings of the Old Testament. That which has chiefly excited attention and admiration, is the frequent mention by Philo of the *Logos*, or *Word*, in terms which ascribe to it, Personality, Divine Perfections, a **Gracious Commission from heaven**, and the **Bestowment of the highest blessings on mankind**. Indeed it has been thought by some that under this title, the attributes of the Messiah have

been designedly pourtrayed. “Hence some have taken up the opinion that Philo was a christian; and others, that, being only a Jew, he furnishes the most authentic statement of the belief and the expectations entertained by the most pious and the best informed of his nation, with regard to the hope and redemption of Israel.” Dr. S. enters pretty fully into this subject, and gives a number of extracts from the writings of Philo, of a very remarkable character. We have no room for any thing but the substance of them as summed up by our author.

‘To this object he gives the epithets of the Son of God, the First-begotten Son, the Eldest Son, the Word, the Divine Word, the Eternal Word, the Eldest Word, the Most Sacred Word, the First-begotten Word, the offspring of God as a stream from the fountain, the Beginning, the Name of God, the Shadow of God, the Image *eikon*(a) of God, the Eternal Image, the Copied Image *apeikonisma*(b) the Express Image *charakter*(c) of the seal of God, the Branch or Rising Light *anatole*(d) the Angel, the Eldest Angel, the Archangel of many titles, the Inspector of Israel, the Interpreter of God, a Representative God, a second God, a God to those creatures whose capacities or attainments are not adequate to the contemplation of the Supreme Father.

‘This Word is described as presiding over all things; superior to the whole universe; the eldest of all objects that the mind can perceive, but not comparable to any object perceptible by sense, nor capable of being presented in a visible form; next to the self-existent.

‘To this Word are ascribed intelligence, design, and active powers; he is declared to have been the Instrument of the Deity in the creation, disposition, and government of the universe, and in holding all its component parts in their proper order and functions, clothing himself with the universe as with a garment: he is the instrument and medium of divine communications, the High Priest and Mediator for the honour of God and the benefit of man, the Messenger of the Father, perfectly sinless himself, the Beginning and Fountain of virtue to men, their Guide in the path of obedience, the Protector and Supporter of the virtuous, and the Punisher of the wicked.

Yet, the Word is also represented as being the same to the Supreme Intellect, that speech is to the human; and as being the conception, idea, or purpose of the Creator existing in the Divine mind previously to the actual formation of his works. pp. 439–440.

In explaining the inconsistencies apparent in this abstract, Dr. S. adverts to the fact, that the expectation of the speedy coming of the Messiah had taken firm hold on the mind of almost every Jew, and infers that Philo could not have been an exception. “Yet, (says he) unless he intended the Messiah under the name of the *Logos*, it must be admitted that he has made no mention of the Messiah at all.” Yet being a mystical writer, and delighting in allegory, “it would be in the tenor of his doctrines to represent the existence and attributes of the Messiah as *purely* spiritual, and capable of being

(a) *εἰκὼν* (b) *ἀπεικόνισμα*, (c) *χαρακτήρ* (d) *ἀνατολὴ*

manifested *only* to the intellects of men. Hence the discrepancy. The spiritual idea was essential to his theory and uppermost in his mind; yet influenced by the prevalent opinion, he unawares, recognizes the personal qualities of the *Logos*.

‘From all the circumstances, it seems to me the most reasonable conclusion, that the leading acceptation of the *Memra* or *Logos*, among the Jews of this middle age, was to designate an *intermediate agent*; that, in the sense of a *Mediator* between God and man, it became a recognized appellative of the *Messiah*; that the *personal* doctrine of the *WORD* was the one generally received; and that the *conceptual* notion, which Philo interweaves with the other, was purely his own invention, the result of his theological philosophy, and the filling up, as it were, and finishing of a favourite theory.

‘From Josephus we can gain no information: nor at this are we surprised. He lived when the claims of Jesus to the *Messiahship* were strenuously asserted and abundantly demonstrated. He witnessed the triumphant diffusion of Christianity: but he was unmoved by its authority and its evidence. To refute was out of his power: to be silent, therefore, was his most politic measure; and his silence is equivalent to the strongest testimony. That the man who could suppress important facts in his long and elaborate history, when they did not tell for the honour of his nation; who could adapt his statements to the palate of idolaters, and even hazard the claim of exclusive adoration to the Only God in order to pay court to the heathen; who to secure himself from danger, did not scruple to apply the prophecies of the *Messiah* to *Vespasian*;—that such a man should maintain a studied reserve on the great Object of the faith and hope of his fathers, was perfectly in character.’ pp. 445—6.

Some faint rays of light are thrown on this general inquiry by the Rabbinical writings; particularly the book *Zohar*, as is shown by Schoettgenius. For instance the *Messiah* is called “by the incommunicable name *Jehovah*, the *Angel of God*, the *Shechinah* or *Divine Glory*, the *Mediator*, *Michael* the *Archangel*, the *Angel of the Covenant*, the *Word of the Lord*, *God the Holy and Blessed*, &c. &c. But these are not matters of sufficient moment to delay us longer than to give them a mere passing notice.

The conclusion drawn by Dr. S. from this examination is, that pre-existence and dignity above all created objects, and properties peculiar to *Deity*, were ascribed to the *Messiah* by the Jews during the period referred to; but that the doctrine of their own scriptures was imperfectly understood, and that the prevalent opinions were inconsistent one with another.

‘It is probable that this imperfection and inconsistency were still further promoted by a notion which had acquired a very general acceptance among the Jews at the time of which we are speaking. As piety decayed, and as the conquests of the *Macedonians* and the *Romans* spread before the eyes of the Jewish people the glare of military glory and the pomp of dominion, they became more and more secular in their views and expectations. Their hopes of a *Messiah* became closely united with their national pride and their wishes for an universal ascendancy. The figurative representations of the *Messiah*’s reign, given by the holy prophets, were eagerly taken in a literal signification, and were associated with still grosser ideas of ambition and

voluptuousness. Thus the bulk of the nation rapidly lost sight of the spiritual and holy objects with which the language of prophecy surrounds its descriptions of the Messiah; and sunk into the habit of regarding him as a politician and a hero. Such an opinion must have strongly disposed them to take up exclusive views of their Great Deliverer as a *man merely*, and as a man of the world, earthly and carnal in his purposes and his character. At the same time, the vestiges of purer sentiments still lingered in the hearts of many, whose devotional and religious habits of mind would represent the best "consolation of Israel" to consist in a holy salvation and a spiritual Redeemer. To such persons the ancient faith would present stronger attractions than they could feel from the worldly expectations with which popular partialities had entangled their minds; and, though unable to free themselves entirely from the fond delusion, they would still be looking for nobler blessings when "the Lord whom they sought should suddenly come to his temple," and "as the light of the morning should arise JEHOVAH, a Sun without clouds for brightness." pp. 467—8.

Dr. Smith having thus gone through the Old Testament, turns to the New, and, in his third book, seeks for "The information to be obtained concerning the person of THE CHRIST, from the narratives of the Evangelical History, and from our Lord's own Assertions and Intimations."

As the reader has seen, our author endeavoured, we think with success, to collect the characters of the Messiah from the descriptions of ancient prophecy. To him, who is proved to be the Messiah all those characters must belong. "In some way to us unknown and mysterious, he is a man of sorrows, the descendant of Adam and Abraham and David, and yet possessed of the high attributes of the Lord God, the eternal and unchangeable Jehovah. Jesus of Nazareth is believed by all Christians to be the *One* and *Only* Messiah, and to no other do all the characters of the Messiah belong, in their absolute reality, and broadest extent." Here then, Dr. S. observes that his inquiry might fairly close, satisfied that the author of our religion is the Root as well as the offspring of David, the Mighty God as well as the Son given to us. But the christian scriptures ought to be examined; and if the conclusions already stated, have been justly drawn from the Old Testament, they will be confirmed by the declarations of the New. To this part of the sacred volume then our attention is directed, with a view of examining the passages which are thought to ascribe a superior nature to the person of Christ, as well as those which testify of his humanity. The first chapter is devoted to the question of Christ's miraculous conception. This matter is taken up principally because Mr. Belsham, in a very bold and offensive manner decides that the two first chapters of Matthew's gospel, and the beginning of Luke's, are spurious. It is well known, however, that the positive evidence of their authenti-

city is complete. This is not only admitted, but contended for, by Lardner, Griesbach, Eichorn, Paulus, and others of the Socinian party. And as for the chronological difficulties; they have been satisfactorily disposed of by various writers. Yet says Mr. B. "From Luke iii. 1, compared with verse 23, it appears that Jesus was born fifteen years before the death of Augustus, that is at least two years after the death of Herod: a fact which completely falsifies the whole narrative contained in the preliminary chapters of Matthew and Luke!" In a former Number of this work, the difficulty arising from these passages has been completely solved; and we only quote this passage as an example of "indiscretion" in a Unitarian writer of great celebrity.

We admit with Dr. S. that the fact "of the miraculous conception has no necessary influence on the determination of the great point in the controversy, and shall therefore only remark that it seems entirely suitable that he who was promised as *the seed of the woman*, should come into the world in the manner related.

The second chapter treats of *the evidence relative to the person of Christ, which may be derived from the office and the testimony of John the Baptist.*

John was the forerunner of our Lord. It was predicted that he should sustain this character. None of the prophets enjoyed such honour; "it was reserved to the season when God was to bring the first begotten into the world." The sacred historians thus write of John.

"Luke i. 15—17. "For he shall be great in the presence of the Lord: and many of the children of Israel shall he turn unto the Lord their God: and he shall go before his presence in the spirit and power of Elijah, to turn the hearts of fathers to children, and the disobedient to the wisdom of the righteous, and to make ready for the Lord a prepared people."

"v. 76. "And thou, child, shalt be called, Prophet of the Most High; for thou shalt go before the presence of the Lord, to prepare his ways."

"Matt. iii. 3. "This is he who was spoken of by Isaiah the Prophet, saying, A voice of one, proclaiming in the wilderness, Prepare ye the way of the Lord! Make ye straight his paths!"

"v. 11, 12. "I indeed baptize you with water, unto repentance: but He who is coming after me is more mighty than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. Whose fan is in his hand, and he will thoroughly cleanse his corn-floor; and he will gather his wheat into the granary, but the straw he will burn with unquenchable fire."

"John i. 29, 30—34. "Behold the Lamb of God, who taketh away the sin of the world! This is he concerning whom I said, After me cometh a man who has become before me; for he was prior to me.—And I have seen, and have testified, that this is the Son of God." p. 31.

Dr. S. in reference to these passages and to the facts stated above concerning John as the harbinger of the Messiah well observes.

' When the serious and sincere inquirer has duly reflected upon this, let him take up the terms of the declaration; let him examine the form of the proclamation; but let him conceal for a moment the style of the person announced. "He shall go before his presence. Thou shalt be called, Prophet of \_\_\_\_\_. Thou shall go before the presence of \_\_\_\_\_. A voice of one proclaiming, Prepare ye the way of \_\_\_\_\_" Let it be imagined that these were lacunæ in every existing copy: and that, in the remediless absence of all critical authority, we were reduced to fill them up by conjecture. Would it not, in such case, be deemed one of the most safe and certain of conjectural readings, to supply "THE MESSIAH," or some equivalent term? Would not all consent in this supplement? Would not the most scrupulous acquiesce in it, as indisputably justified, and even required, by the sense and the connection?

' But there is no chasm. We have the words complete, and no one disputes their authenticity. The Sovereign thus announced and introduced, is THE LORD GOD of Israel, THE MOST HIGH, THE LORD JEHOVAH of the Prophets. Honesty of interpretation requires no more: and the obedience of faith which is the characteristic of every real Christian is satisfied that the Christ, whom John proclaimed in the wilderness, is God, Jehovah, the Most High.' pp. 32—3.

The whole chapter is worthy of being transcribed, but we must refer our readers to the author.

A part of the first passage quoted above, Luke i. 16, 17, is noticed by Mr. Sparks as one of the texts adduced by Trinitarians in which Christ is called God: and on it he makes the following remarks:—"It is said, that by "the Lord their God" in this place is meant Christ, but there is nothing in the passage itself, nor in any part of the message of the angel to Zacharias, from which such an inference can with any propriety be made. To *go before* God means to walk in his presence, or his sight, and is a common phraseology in the New Testament." pp. 222—3. This quotation may very well be left in comparison with that made from Dr. S. But there is appended a note, a part of which we read with some surprise. "The phrase *ενώπιον Θεού* often occurs, and it almost universally means *in the presence of God, or in the sight of God*. 'For he shall be great (*ενώπιον Θεού*) in the sight of the Lord.' Luke i. 15. Every edition of the Greek Testament that we have seen has *Kύριον*. The received text has the article—Griesbach rejects it. There is indeed a various reading here; but it is supported by slight authority. Was this an oversight? Was Mr. S. when he wrote, looking at the various reading instead of the text? Or is it an instance of bold emendation, of which we have too many examples in the present age? Again, does Mr. S. mean to

affirm that in the 15th verse *Kυριος* means God the Father—then also in all reason, the same word ought to mean the same thing in the 17th and 76th verses; and *προπορεύοντος γάρ οὗτος* must be rendered “for thou shalt walk in the sight of God to prepare his ways.” Let the reader compare this interpretation with the scriptural account of John as the harbinger of the Messiah, and see how they agree. The rest of the note, we think it unnecessary to notice.

The third chapter of Dr. Smith’s work is of great length, and of high value. We find it extremely difficult, within our narrow limits, to give our readers any just view of its important contents. We shall, however, do the best we can, and refer the reader who wants farther information, to the book itself. The title of this chapter is, *Declarations, Intimations, and Admissions of Jesus Christ concerning himself*. Previously, however, to the citation of any passage of scripture under this general head, Dr. S. makes some general remarks, which ought to be borne in mind by every student of scripture. The substance of them is this, *that during the sojourn of the Messiah among men, the truth concerning his person, offices, doctrines, and all the characteristics of his dispensation was unfolded gradually and slowly*. Now, however human wisdom might have disapproved this plan, the fact is indisputable that it was adopted by the founder of our faith. If we fully understood the structure of the human mind, and the manner in which it is brought to embrace true religion, we might, probably, see the reasons of this procedure. It is certain that Jesus Christ deemed it best, “to awaken the attention of men, to stimulate their expectations, to present them with circumstances, hints and implications, and thus to furnish a growing body of *data*, from which they for themselves might draw the most important conclusions with increasing light and certainty.”

‘Besides this, it is to be observed, that the Lord Jesus professedly withheld the full manifestation of his doctrines till the period subsequent to his death and resurrection, when the instruments of communication were to be his inspired messengers. The evangelists repeatedly observe that our Lord’s most intimate disciples “understood not those things, and the word was hidden from them, and they knew not the things spoken,” by him. He assured them that, though they were not then competent to receive many important things *concerning HIMSELF*, they should subsequently become so, and should be led by an unerring Guide into a perfect knowledge of those truths.

‘Duly considering these features of the early Christian economy, we shall not expect to find a full declaration of the doctrine respecting our Lord’s person, in the narratives of the Evangelists, or in his own discourses; but we shall rather look for *intimations*, for principles *implied* in facts and asser-

tions, and for *conclusions* from such facts and assertions deduced by minute attention and close examination on our own part. Such attention and examination are a part of that "obedience of faith," which is the indispensable duty of every man who has, or can obtain, a knowledge of the inspired volume." pp. 43—4.

After these remarks, Dr. S. proceeds to consider the "Declarations made or acquiesced in, by Jesus Christ elucidating the import of the appellation SON OF GOD." And he quotes the following passages of scripture.

"He shall be great, and he shall be called THE SON OF THE MOST HIGH; and the Lord God shall give unto him the throne of David his father; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." *Luke i. 32.*

"The Holy Spirit shall come upon thee; and the power of the Most High shall overshadow thee: on which account the Holy Offspring shall be called THE SON OF GOD." *Luke i. 35.*

"The beginning of the glad tidings concerning Jesus the Christ the SON OF GOD." *Mark i. 1.* "This is my BELOVED SON, in whom I am well pleased." *Matt. iii. 17.* "I have seen and borne witness, that this is the Son of God." *John i. 34.* "Thou art the Christ, the SON OF THE LIVING GOD?" *ib. xvi. 16.* "Art thou the Christ the SON OF GOD?" *ib. xxvi. 63.* "— the SON OF THE BLESSED?" *Mark xiv. 61.*" pp. 46, 47, 49.

In relation to these it is remarked very justly, that "magistrates, who bear some shadow of supremacy and government, that worshippers of the true God in distinction from idolaters, and especially the faithful and obedient saints of God, are on these respective accounts, styled sons of God." The application of the title to Christ then will prove no superiority of nature, nor of dignity, unless peculiar circumstances point out a different ground of application.

In the first instance mentioned above, the dignity of Christ as a Sovereign is assigned as the reason of the appellation. The true meaning of it is to be ascertained from the peculiar nature of his regal office and dominion. It is an everlasting reign, and an endless dominion. In the second passage, the *miraculous conception* is clearly the reason of the title.

And as to the passages in the third paragraph of the quotations, it is observed that the title, *Son of God* was recognized by Jesus himself, by his friends and followers, by his enemies, and by the Jewish nation at large, as a designation of the Messiah—that the origin of it ought of course to be sought in the Jewish Scriptures—that it is not synonymous with *Messiah*, but is either to be taken in a figurative sense, as in the case of magistrates and others, who are called sons of God; or as "expressive of the *nature* of the being to whom it is applied, and of a natural relationship to another." It was not taken in a figurative sense, because the assertion of a claim to the title was the foundation of the charge of blas-

phemy, which the Jews brought against our Saviour, and on which they passed sentence against him. Matt. xxvi. 63, 65. Mark xiv. 62. John xix. 7. Therefore it ought to be understood in the other sense. Let the reader also turn to Matt. xvi. 13—19, and particularly consider what our Saviour says to Peter, when acknowledging him to be the *Son of the living God*. Did it require a revelation to convince Peter that Christ was the Son of God in a figurative sense, just as magistrates were?

In the next place, a quotation is made from Scripture to show that *the person of the Saviour, equally with that of the Father, surpasses human knowledge*.

“All things have been committed to me by my Father; and no one knoweth perfectly the Son, except the Father; neither doth any one know perfectly the Father; except the Son, and he to whom the Son may be pleased to unveil [this knowledge.]” Matt. xi. 27.

“As the Father knoweth me, even so I know the Father.” John x. 15.<sup>2</sup> p. 58.

The parallel passage in Luke is, no one knoweth *who the Son is*, except the Father; and *who the Father is*, except the Son. The word *ἐπιγινώσκειν* is used by Matthew, and the phrase *γινώσκειν τίς εστίν* by Luke. The force of the preposition in composition here is well expressed by the word *perfectly* used in Dr. S’s translation; and he very justly remarks that it is “reasonable to consider the actual phraseology of the speaker, as it was uttered in the vernacular language of Judea, as susceptible of both the modes of Greek expression; so that the one may be taken as assistance of the highest authority, for the explication of the other.” The knowledge here, therefore, refers to the nature of the Father and Son, and is expressed in the way of perfect reciprocity.

Had the member of the sentence which introduces the Son as the object of knowledge, been wanting, I think that the obvious, and probably the generally admitted, interpretation of the remaining part of the passage, would have been that it referred to the *peculiar glories* of the Divine Being, or *THAT* which distinctively constitutes him *God*. Had it stood thus; “No one knoweth God, or who God is, except Jesus of Nazareth, and those to whom Jesus may communicate the knowelge:”—would it not have unquestionably, conveyed this position, that the Infinite Majesty and Perfection of the Adorable Supreme, as distinguished from the imaginary deities of the heathen world, were revealed and demonstrated by the Christian religion alone? Would any one have controverted the propriety of this paraphrase?—Restore, then, the clause which has been withdrawn; and will not fairness of interpretation require us to accept it as *equally* attributing to the Son, *the same* Infinite Majesty and Perfection? pp. 62, 63.<sup>2</sup>

In the next section, a passage is quoted in which our Lord is represented as the “**SON OF GOD, CLAIMING A PARITY IN**

**POWER AND HONOUR WITH THE FATHER.**" The reader is referred to this portion of scripture, and requested to peruse it carefully. John v. 17—30, 36. On this passage Dr. S. remarks that the question between the Lord Jesus and the Jews was on "the **RIGHT** to perform works on the day appropriated by divine command to cessation from labour. He had wrought a miracle, and had been charged with a breach of the fourth commandment. Instead of pleading that the work was one of mercy, and so consistent with the law; "he advanced a claim of superiority to the law. He adduced the example of God his Father, who carries on the operations of nature and providence without a sabbatic rest or any intermission whatsoever; and he asserted his right to do the same, *My Father worketh until now; I also work.*" "His opponents understood him as adhering to his crime and aggravating it. They conceived him to be 'making himself equal to God.' He did not deny their inference. He did not protest against their construction of his words. He proceeded to use language plainly confirmatory of what he had before said, and which was understood to be so by those who heard him. In this second speech we find that remarkable mixture of *characters of subordination* with *characters of supremacy*, which has been before presented to us in the descriptions of the Messiah, when he was an object of inspired expectation." We have no room to enumerate these, but must leave the passage to the consideration of the reader, only observing that there is claimed by Christ a *parity of operative power*, ver. 17; the sovereign power to confer *animal life*, v. 21; the *future restoration to life* of the whole human race, v. 25; the exercise of judicial authority in determining the final condition of all the individuals of mankind; vv. 27, 29; and homage to the Son, the same in kind and equal in degree, with the homage which is due to the Almighty Father. v. 23. It is true that on this last verse the Unitarians say, that not an identity but a resemblance of honour is here intended. To this Dr. S. well replies,

"Upon Unitarian principles, our Lord must have been among the most unfortunate of apologists: for he ought to have said, "It is true that I claim an honour, but I arrogate not that which belongs to God: it is indeed, his will that all should honour the Son; but be not mistaken, this honour is essentially different from that which is due to the Father, and is altogether inferior to it." But, so far from this, the Lord Jesus re-asserts his claim in language more striking, and less capable of being misunderstood, language which, if it were indeed not meant to affirm an identity of nature and dignity, cannot be freed from the charge of being the most ill-timed, offensive, and dangerous that can be imagined, not to say absolutely impious." p. 76.

In the sixth section Dr. Smith considers the passage in which our Lord asserts that he is “THE SON OF GOD, ONE WITH THE FATHER.” The reader will find the whole passage on which remarks are made, John x. 24—38; to which of course he will turn.

“In this portion of the doctrine of Jesus, we find these particulars:—

“1. The avowal, so often made on other occasions, of his *official subordination* to the Father; in having been designated, commissioned, sent, and endowed with a peculiar property in his people; and in exercising miraculous powers by the authority of the Father.

“2. The assertion of *his own power to confer* the blessings of salvation; namely holy character, immortal happiness, deliverance from moral danger, and security against all possible hostility. Let it be observed that, in the evident nature of the case, and according to the uniform tenor of scripture, the bestowment of such gifts implies the attribute of All-sufficiency in the Donor.

“3. This assurance of security is repeated, with a confirmatory declaration that the *Omnipotence* of the Almighty Father is pledged to the same object.

“4. These two assurances are consolidated into the proposition, “I and my Father **ARE ONE.**” p. 85.

On the 30th verse of this chapter, Mr. Sparks thus remarks.

“In another place our Lord explains in what sense he is to be understood, as being one with the Father. In a prayer for his disciples, he says, ‘Holy Father, keep, through thine own name, those whom thou hast given me, that they may be **ONE**, as we are. Neither pray I for these alone, but for them also, which shall believe on me through their word; that they **ALL MAY BE ONE**, as thou, Father, art in me and I in thee, that they also may be **ONE in us**; that the world may believe that thou hast sent me. And the glory, which thou gavest me, I have given them, that *they may be ONE*, even as we are one. John xvii. 11, 20. After reading these texts, it is not possible to mistake his meaning when he said, ‘I and the Father are one.’ They were one, as he and his disciples were one, and as all Christians are one. They were united in counsel and purpose, and acted in concert. Christ did ‘what he saw the Father do.’ If this text prove Christ to be God, the others prove the same of his disciples.” pp. 238—9.

Dr. Smith remarks that the same line of argument is followed by Arian, Socinian, and Unitarian writers in general. And in answer to it many orthodox writers have observed, that the phraseology in question may mean unity of purpose and counsel, of love and happiness; or unity of nature. And the circumstances of the case must determine which is intended.

“What, then, is the kind of union which the nature and circumstances of the case before us point out? It is an union for the bestowment of the most important blessings, for the averting of the greatest evils, for a sovereign and effectual preservation from spiritual danger and eternal ruin. *These* are the plain facts of the case. It is, therefore, an *union of power*.—“No one shall snatch them out of **MY** hand;—no one can snatch them out of **MY FATHER’s** hand:—I and the Father are **ONE.**”

“The argumentative connexion of the clause requires also to be attended to. Jesus had affirmed the adequacy of *his own* power for the certain sal-

vation of his sincere followers; as well as that of God his Father. Therefore, to shew that he had not exceeded the bounds of truth in the assertion, and to furnish a sufficient ground of reason for it, he adds, "I and the Father are one." The union of power is thus shewn to be a real *identity* of power.' pp. 86—7.

"The hearers of Jesus instantly accused him of blasphemy." Why he did not promptly and unequivocally repel the charge, is, on Unitarian principles utterly unaccountable. If he knew himself to be a mere man, surely every consideration of piety and duty demanded a denial in the most explicit terms. Unitarians endeavour to find such a denial in his words. Let us examine them.

"Jesus answered them; 'Is it not written in your law, 'I said, ye are gods?' If he called *gods* those to whom the word of God was [addressed,] (and the scripture cannot be annulled,) do ye say to him whom the Father hath set apart and sent into the world, *Thou blasphemest*, because I said, I am the Son of God? If I do not the works of my Father, give me not credit: but, if I do [them,] though ye give not credit to me, give credit to the works; that ye may know and be assured that in me is the Father, and I in him.'" pp. 84—5.

Now here, Jesus Christ argues with the Jews (as Dr. S. well observes) on their admitted principles. Your rulers and prophets were called Gods, and there was no blasphemy in that; then by no means should he, whom the Father hath set apart and sent into the world, be charged with blasphemy for saying, I am the Son of God. It is an argument *a fortiori*. The dignity of the Son of God is so much greater than that of the ancient rulers and prophets, that if they were called Gods without blasphemy, much more may I claim that title which I do claim, without the charge. Here is a complete refutation of the allegation made by the Jews, but no denial of a divine nature. On the contrary, there is a reassertion of that claim which at first created offence; there is an appeal to the works of the Father, that is to the miracles wrought by Christ, for the purpose of proving that unity of nature and identity of power which had before been claimed.—So the Jews understood him, because we are immediately told that they sought again to lay hands on him. It was a strange sort of "peremptory denial," which produced the very effect that had been produced by the misinterpreted claim of the Saviour. The Unitarian gloss on this passage amounts to this. Jesus said I am the Son of God.—The Jews supposed by this that He made himself God.—Jesus said, No I put in no such claim [a peremptory denial.] The Jews then, still enraged, sought again to lay hands on Jesus, but he escaped from them!

It has also been remarked in relation to the quotation from John xvii., that our Lord uses language there, which would

greatly misbecome a mere creature. He prays for his disciples, that "they may be *one in us*." Suppose any prophet or priest had said this; Paul for instance, in prayer for the Romans. Holy Father let them be one in *us*!—Was Paul more humble than Jesus?

In the next place, Dr. Smith considers the several passages of scripture which speak of our Lord's descent from heaven. As a suitable introduction, however, to this part of the Inquiry, he endeavours to ascertain the meaning of the title **SON OF MAN**, which our Lord frequently applies to himself. And in common with many others, he adopts the opinion, that the term is used with a designed allusion to the prophecy of Daniel: "I looked in visions of the night, and behold! with the clouds of heaven, came one like *a Son of Man*." Here is one in human nature, invested with great majesty and honour; and hence, on the generalizing principle of language the title designates "**THE MESSIAH** in the *whole comprehension* of his person and character, though with an especial view to his state of *humiliation*!"—This he thinks furnishes a guide to the interpretation of several passages of the New-Testament, which would, on any other hypothesis, present great difficulties.

Our author then proceeds to examine the passages which declare the descent of our Lord from heaven.

'1 John iii. 13. No one hath ascended into heaven, except he who descended from heaven, the Son of Man, who is in heaven.'

Unitarians, ridiculing the idea of a local heaven as an absurd and puerile hypothesis, interpret this passage thus, "No one has ever been admitted to a participation of the divine counsels, except the Son of Man, Jesus of Nazareth, who has been commissioned to reveal the will of God to men, and who is perfectly instructed and qualified for this office."—Dr. Smith examines various passages of Scripture, and shews that where ascent and descent from heaven are mentioned, something real is intended; and thus nullifies the Unitarian gloss. Besides; if descending from heaven, means bearing a divine commission, then Moses and many others came from heaven as truly as our Lord. But our Lord says "no one hath ascended to heaven but the Son of Man, &c.—It is farther remarked, that although, the phrase, according to Unitarian notions, is synonymous with bearing a divine commission, it is never applied to any person but our blessed Saviour. "On the contrary, in the sequel of the passage before us, this is made the very ground of distinction between John the Baptist and Christ. 'He who cometh from above is over all:

he who is from the earth is from the earth, and from the earth he speaketh: he who cometh from heaven is over all." John iii. 31.

In this passage, Dr. S. thinks that the forerunner of Christ expressly puts his own personal origin in contrast with that of his Lord; the one earthly and human, the other heavenly and divine.

The next portion of Scripture examined by Dr. S. is in John vi. chap. from verse 33 to 63. Concerning this passage Mr. Belsham in the *indiscreetness of his Unitarian zeal* uses very extraordinary language. He thinks that our Lord designed to repel from him the Jews, who followed him 'for the loaves and fishes;' and therefore on purpose employed language which he knew to be "extravagant, offensive, and disgusting." And this language, intended to serve only a temporary end, is recorded with most particular minuteness by an inspired writer! Dr. Priestley, and others before and after him conceive that our Lord "means by his flesh and blood, his doctrine, which may be called the food of the soul."

' But the subject described by our Lord is something which could "give itself for the life of the world," and which, in so doing, was to suffer a violent and cruel death, as the text expresses in the Hebraized idiom. Could this be said of a doctrine, or a system of doctrines?

' It was something which had *intelligence*, capacity of *design*, and *voluntary action*. "I have descended from heaven, that I might perform not mine own will, but the will of him who sent me." Can this be a doctrine?

' It was something which "the Father who liveth had sent, and which lived by means of the Father;" evidently signifying the same kind of real and active (not figurative) life which belongs to the Parent and Fountain of existence. Was this a doctrine?

' Further: if we maintain that, in all these explicit declarations of personal acts performed by the speaker himself, nothing was intended but to describe a doctrine given by revelation to Jesus and by him communicated to the rest of mankind, I do not see that we can avoid to deem our Lord's discourse not merely (as the Calm Inquirer admits) "extravagant, offensive, and disgusting," and calculated to "confound and perplex the understanding," but as absolutely irreconcilable with any just ideas of wisdom, benevolence, and integrity in the Teacher himself.' pp. 131—2.

Dr. Smith believes that the whole passage is a prediction of the death of our Saviour, with an exhibition of the design for which he should die. Admitting this, we need not be surprised to find a mixture of literal and figurative diction. This is the ordinary language of prophecy. Our author presents the following as a fair paraphrase of the passage.

' "If your prejudices are so shocked by my assurance that the Messiah must pass through the lowest degradation and an excruciating death, how will your disappointment be increased when you find that, on his reassuming his pristine dignity, and ascending to the throne of his glory, in the exercise of all power in heaven and on earth, he will confer on his disciples no

such happiness as you desire. He will give no provinces nor estates, no titles, riches, nor carnal gratifications. The blessings of his reign are not those of sense, but are of an intellectual and holy kind. The divine energy which accompanies the truth taught by me is the only cause of the enjoyment of those immortal blessings: while every profession, observance or privilege, that is merely external, can be of no avail to your real and eternal happiness; nor could even the actual feeding on my flesh and blood, if so horrid an attempt were made. My doctrine teaches, and when sincerely believed communicates, that divine energy and that real happiness." p. 134.

The next passage adduced by Dr. S. is the following:

"I know whence I came and whither I go; but ye know not whence I come, or whither I go.—Ye are of the things below, I am of those above: ye are of this world, I am not of this world.—If ye believe not that I am [that which I have now been declaring,] ye shall die in your sins.—I proceeded forth from God, and I am come; for I have not come of myself, but he hath sent me." John viii. 14, 23, 24, 42.

This passage is attended with considerable difficulty. On the one hand, the address of our Lord to the Jews, "Ye are of the things below, ye are of this world," undoubtedly describes moral qualities: *q. d.* "Your principles and motives are selfish, base and worldly." Of course, the opposed clauses must be understood of moral qualities also; and are an avowal of the pure, holy, and elevated character of the Blessed Jesus, in contradiction to the calumnies of his adversaries.

But, on the other hand, philological justice is not done to the expressions of Christ, unless we take them in a more extended sense. The phrases *ano* and *ta ano*, (*a*) in the New Testament and in the Septuagint, are scarcely, if ever, used in relation to sacred things, except when there is a manifest reference to the heavenly state: and in their common use they always relate to local elevation. I am, therefore, disposed to think that an impartial regard to the fair meaning of the words would lead to some such paraphrase as the following:

"As ye are earthly in your origin, so are ye low, mean, and carnal in your sentiments and desires. This lower world gave you birth, and ye accordingly shew yourselves to have no taste for any enjoyments but the pleasures and pursuits of this transitory and degenerate state. But I am of a higher nature and character. I have come into this humbled condition from the immediate manifestation of the presence and glory of God. My principles, doctrines and objects are, therefore, pure and holy, spiritual and heavenly." pp. 135—6.

The words of our Lord here, do most naturally indicate a pre-existent state. "I know whence I came; ye know not whence I come. I proceeded forth from God, and am come, or arrived." But there is a remarkable argument, carried on by our Lord and concluded in these words. "If I even bear witness concerning myself, my testimony is worthy of credit." Why?—"Because I know whence I came, and whither I go." It is in connection with this, that our Saviour refers to the Jewish law requiring two witnesses. He then appeals to the Father who sent him as one witness, who

(a) *ἀνω* and *τα ἀνω*,

had borne testimony at the baptism, the transfiguration, and on other occasions. He also appeals to himself.—But what a man says in his own cause is not testimony: yet our Lord alleges that his testimony is valid, and assigns the reason stated above. If Christ were a mere man, as Unitarians say, how can he be vindicated from “the charge of employing sophistry” here? Let it be supposed however that he “referred to THAT HEAVENLY AND DIVINE NATURE which, on our hypothesis, *he was conscious dwelt in him*,” and the words admit of an easy interpretation. The Father gave testimony as we have seen. “The Son, the Eternal Word,” gave similar testimony by the miracles which he performed, to the words of the man of Nazareth.

This interpretation may throw light on John v. 31, where our Saviour appears to contradict a part of his word, in the passage just considered.—“If I bear witness of myself my testimony is not worthy of belief.”—It is invalid. He then mentions John’s testimony; but disclaims reliance on that for the support of his claims, and appeals, first to the testimony which the Father had given; and, secondly, to his own works. Now these works could not have been the works of the Father for then they would have been the Father’s testimony. They were, of course, the works of the Messiah, the Son of God, wrought by his own power. We may easily conceive here that the effect is adduced in place of the cause. In this case, then, Jesus of Nazareth had the independent but united testimony of the Father, and of the Word; precisely as in the passage just before explained. So that the apparent contradiction turns out to be an exact agreement.

The last text adduced under this head is John xvii. 5. “And now, thou O Father, glorify me, with thyself, by the glory which I had before the world was, with thee!”

Unitarians represent the glory which Christ had before the world was, as the glory appointed for him in the immutable counsels of infinite wisdom and benevolence. We cannot abridge the section in which Dr. S. refutes, as we think he fully does, this strained interpretation; and have only room for a short extract. He observes that the Scriptures use the NAME OF GOD as a compendious formula to denote HIS Infinite and absolute perfection, His fulness of all possible excellencies, the total of Jehovah’s awful and lovely attributes—so far as they can be known by finite intelligences; and then observes,

To make known this NAME and GLORY to mortals, in all the efficacious methods which eternal wisdom has deemed fit, was a chief object of our

Lord's labours and instructions. We have "the illumination of the knowledge of the glory of God in the face of Jesus Christ: No one hath beheld God at any time: the Only-begotten Son, who is on the bosom of the Father, he hath declared him." Hence the Lord Jesus Christ is "the Image of the Invisible God," and "the Effulgence of his glory." This is the display of *moral* and *spiritual* Excellency, "the manifestation of the Name of God, the glorifying of the Father," which the Lord Jesus declares himself to have accomplished.

'Now, it is manifest that our Lord represents the glorifying of himself by the Father as *reciprocal* to that which he had rendered to the Father. This idea of reciprocity is clearly and strongly expressed in his words: "Glorify thy Son, that thy Son also may glorify thee.—I have glorified thee;—and now do thou, O Father, glorify me!"'

'It therefore follows that the "glorifying of Christ," or the "giving to him of glory," by the Divine Father, is the **MANIFESTATION OF HIS NAME**, the **unveiling of THE SAME** moral and spiritual Excellence, **THE SAME** Absolute and Infinite Perfection, in the person and character of the **Son of God.**' pp. 144—5.

(*To be continued.*)

### COMMON MISTAKES.

THE Gospel of our Lord and Saviour Jesus Christ presents a consistent scheme of human duty. Wherever there is relation, it recognizes obligation, and enforces obedience by the most urgent and powerful motives. It makes no compromises; allows of no sacrifices of one duty to another. Because we are *just*, we may not therefore be *uncharitable*; and because we are *charitable* we are not permitted to be *unjust*. Because we are zealous in promoting religion, we are not allowed to neglect the ordinary duties of life; and because we pursue our calling with diligence, we are not pardoned for being inactive in the great concern of promoting religion in our hearts and in the world. The obligations of all in every department of life, and in every relation, are stated, and every duty most solemnly enjoined.

But many who are called after the name of Christ instead of taking the whole system as they find it, and with cheerful activity discharging every duty in its proper place, do the things which they ought to do, only in part. And herein, natural inclination and disposition have no little influence. A person disposed (from whatever cause) to be *indolent* and *sentimental*, is very apt under this influence to leave the business of life to those who have *a turn for it*, and give himself up, as he thinks, to duties of a higher character, and more worthy of the attention of an immortal being. He spends much time in reading, meditation, singing, and especially

*talking* on the subject of religion; but for the cares of the household or of the shop, or the farm he has no heart at all. Now here is a great mistake. There is an attention to duties of only one particular class, while many others are neglected. The obligation to discharge them remains unchanged—the sin of neglecting *them* is just the same, as if the other duties had been left undone. The absurdity of this course of conduct is like that of a man, who, on being asked to pay a just debt should reply.—*Why, Sir, I am very charitable, and I do all the good I can to the poor; but as for paying debts, I must leave that to the more worldly minded: I have no heart for it.*

But a mistake much more common than this arises from a love of the wealth, honour, and pleasure of this world. The professor hurries over his morning and evening devotions, in a rapid, cold and careless manner; and then dismisses the whole subject, and plunges into the business of the world, forgets the state of his own heart, the interests of the church, the welfare of souls—in fact he has not time to think of these things. It is his duty to make a living, to provide for his family, &c. and to this duty he does give himself with hearty zeal.—But as for the things that concern God's glory and eternal interests, let those whose official duty it is attend to them. It is the province of the preacher to pray; to talk of religion, and commend it to others. Many leave even the great business of the religious education of their own children to the care of others. And they go on, apparently with much satisfaction and tranquility in this partial discharge of duty. All the time however their relations are unchanged, and these neglected duties are preparing to come with awful pressure on their consciences hereafter.—The absurdity of this course is just the same as if a man applied to by A. to pay a just debt should say.—*Why, Sir, I paid with great promptness and punctuality all that I owed to B. and therefore you must excuse me from paying you at all.—O! for consistent Christianity!*

*Inference.* Christians have no time to waste in vain amusements, and mere self indulgence. They owe duties to God, to their families, to the church, to the souls and bodies of their neighbours. And the command is, *What thy hand findeth to do—do it with thy might.*

H.

## Religious Intelligence.

### FOREIGN.

#### MISSION TO THE SANDWICH ISLANDS.

(Continued from page 558.)

##### JOURNAL OF THE MISSIONARIES.

8. As the Thaddeus will proceed shortly to Atooi, and return, we secured a passage for Mr. Chamberlain. We deem it expedient that he should visit the brethren at that station, that he may see how they do; that he may ascertain their wants, their trials and privations, their progress and prospects; that he may encourage their hearts by his presence, his prayers, his affectionate counsels; and strengthen their feeble hands by an union of spirit and effort; sympathizing with them in their sufferings, and rejoicing with them in their prosperity; and by mutual consultation and united influence, do what he can to promote the general object of the mission, and the order and edification of the church.

10. To-day we are gratified by the arrival from America, of the Cleopatra's Barge, Capt. Suter, of Boston. She has anchored in the bay, and is to return shortly to Mowee, where she left Rehoreho yesterday, with a design, it is said, to bring him to Woahoo. We understand, that she has a large packet of letters on board for us.

Brother Loomis came in the Barge from Laheinah, having left Toeaign, to spend a little time at L. previously to his return here, bringing with him several of the favorite boys of Krimakoo, to attend school at this place, expecting the chief when the brig returns. It was probably little expected when the wonderful Cleopatra's Barge was building for pleasure at Salem, that she would so soon be employed in conveying letters and other comforts to a Christian mission in the Sandwich Islands, or in transporting Christian teachers with their pupils from one island to another in this interesting group. These

boys, as well as Krimakoo and his wife, have made desirable improvement, under the instruction of brother Loomis, during his short residence at Toeaign.

##### *Earthquake on Owhyhee.*

On the Sabbath, Sept. 24th, after spending an hour in social worship with Mr. Young, who now resides there, brother L. witnessed an earthquake, which continued with considerable agitation about 30 seconds. The house trembled and cracked, his books standing on a shelf fell down, but no material damage was occasioned by the shock. At evening, another similar shock was felt at the same place. It is said that earthquakes are not unfrequent there, especially whenever the eruption in Mounah Roah ceases. The natives, who express but little alarm on such occasions, say that the Akooah is angry and shakes the ground. The volcano, during the reign of idols, has been considered by the natives as a god, which they call *Pala*.

The brig Neo, Capt. Jack, had left Laheinah (before the Barge) to bring thither from Kirooah brother and sister Thurston, who are expected to accompany the king and chiefs to this place, (*Hanaroorah*) in the course of a few weeks. We hope to embrace them soon.

##### *Arrival of the Cleopatra's Barge.*

11. This day is made peculiarly joyful to us by the reception of letters, pamphlets, papers, &c. from on board the Cleopatra's Barge.

This arrival places us in the circle of our friends again, though we have been more than a year from them, and about six months without hearing a word concerning them, or the churches or societies in the Christian world. The tender sympathies, the affectionate counsels, the interesting facts,

the precious fruits of their labors, and the tokens of their kind remembrance, afford the richest feast to our hungry souls, which, like the cup of salvation, while it satisfies, increases the desire for more. We taste to-day, and again to-morrow, and every day, still longing for good news from a far distant country, which is to us like cold water to a thirsty soul.

Sabbath 12. This day of holy rest has been precious. Our hearts have been warmed by dwelling on the theme of the public discourse. "What shall I render unto God for all his benefits towards me?" How do his multiplied and unmerited favors draw upon our gratitude, and swell our immeasurable obligations to pay unto the Lord our vows. With melting hearts and cheerful voice, we lifted up our song,

"When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love and praise."

Never have we felt ourselves more overwhelmed with the goodness of God, or more ready to give ourselves away to him, or more cheerful in devoting our lives, and our best powers to his service in the missionary cause, than we have this day, in view of what he has done for us.

G. P. Tamoree sends a present and a letter to Mr. Bingham, saying, "Dear Sir, I feel sorry that I don't have it in my power to assist you more. Depend on it, that it is my heart's wish, that you, and all under your pastoral charge, may prosper, and carry the point at which they are aiming. I also feel in a measure unhappy, because I have no more of your number here with me.—Room enough my dear friends; welcome, welcome, are you all on the shores of Atoo. Please receive this from your unworthy servant, G. P. T."

George styles Rehoreho "the king of the Windward Islands." Whether the king of the windward islands will bow to this implied declaration of independence, is thought by some very doubtful; and report says that

Rehoreho intends soon to visit Atoo. We should fear the consequences.

The brethren at Atoo are furnished with the use of a convenient bell for the school and for public worship. This would be a great convenience here, as our pupils are mostly beyond call, and without clocks or watches to regulate their time, so as to produce that precision in repairing to school, or to public worship, which is extremely desirable.

14. To-day a chief woman called to visit us, and to see the new-born babe, bringing it a present of half a bushel of potatoes, half a bushel of bananas, and a hog. The people are delighted with white children, and make them many little presents, and are very fond of caressing them.

Brother Loomis assumes the care of the school at this place for the present. It was suspended two days, in consequence of the confinement of Mrs. Bingham, and the absence of all the brethren except Mr. Bingham and Honooree.

17. This morning, as Boka, Cleahanah, and other chief men and women, were passing, they called in, and attended with us the morning sacrifice. They had borrowed our ox cart, loaded it with timber, for the king's house, and had it drawn by the natives, who went on singing and shouting, in their usual mood. The spot designated for the king's house is about half a mile, or three quarters, south east of us. [Miss. Herald.]

[From the American Missionary Register.]

#### UNITED FOREIGN MISSIONARY SOCIETY.

From the *Union* and *Great Osage* Missions, several letters have been received since the publication of our last number. They add, however, very little to our former advices. A few extracts will be subjoined.

It will be recollect, that Mr. Job P. VINALL, who, in the service of the United Foreign Missionary Society, accompanied the Rev. Mr. Chapman, in his first tour to the Arkansas Territory, was unable, in consequence of indisposition, to return with his com-

panion; and that he subsequently died in that country. The single fact of his death was announced in the *Gazettes* of the day; but, the circumstances of the afflictive event were not communicated, either to the Board of Managers, or to the public. In January last, the Domestic Secretary addressed a letter to Mr. Chapman, requesting him to institute an inquiry, and to furnish all the facts he could obtain, on the subject. With this request Mr. C. has complied, in a letter dated at Union on the 23d of July, which has just come to hand, and which will be given below.

#### UNION MISSION.

##### EXTRACTS OF LETTERS.

###### *Rev. Mr. Chapman to the Domestic Secretary.*

Having alluded to the sickness of both the Agents, before they arrived at Fort Smith, Mr. Chapman proceeds as follows:—

After our arrival at Fort Smith, Mr. Vinall seemed, for a few days, to have much improved his health by his journey, when his paroxysms of ague and fever returned. These in a great measure subsided before my departure, and he appeared again to be rapidly recovering. He frequently rode out, and exercised considerably in other ways; but did not think himself able to endure the fatigue, privations, and dangers, which were before us in traversing a long distance of pathless wilderness. He, therefore, thought it best to descend the river to New-Orleans in a large keel boat, which offered him good accommodations, in a few days; and thence proceed directly home by water, if the state of his health should not justify his farther attention to the business of the Society. Such were his circumstances when we parted, mutually commanding each other to the grace of God.

At that time, his apparent prospects of seeing his friends again in this world, and probably his expectations, were much more flattering than mine. But, alas! how uncertain is human life! He is suddenly called

home, while I am required yet to wait, and wonder, and mourn his loss.

I did not learn the particulars of his sickness and death, until my arrival at Fort Smith with the Mission Family last winter. We were then informed, that he continued to recover strength rapidly for three weeks after my departure. Major Bradford, commandant of the garrison, gave him free access to the public medical stores, and afforded him every other assistance and accommodation in his power. Mrs. Bradford likewise showed him the kindness of a dear sister, and provided for him every thing which heart could wish; and, being ignorant of the nature of diseases, and prompted by the spirit of kindness, she furnished him in too great abundance, with the richest food which that ungovernable appetite, that always attends a recovery from the fever, imperiously craved. As the late worthy and much lamented Dr. Russel, (formerly of Boston,) United States surgeon at this post, had left this world a few weeks before, there was no Physician within about three hundred miles, to warn and advise; and, it is supposed, that the quantity of strong food which he had incautiously eaten on the 16th of October, occasioned the fit of apoplexy, under which he lingered for several days, and which terminated his life on the 24th. He rests from his labours, and his works do follow him. Although dead, he yet speaketh; and his holy example, in endeavouring to share in the blessed work of communicating the gospel to the heathen, calls loudly for the imitation of his friends and survivors.

As to his effects, I have to say, that he had with him, no other property of his own, than his wearing apparel, which was worn very thin, and a common silver watch. Of the property of the Society, he had in his possession, a horse, bridle, and saddle, a portmanteau, and \$40 75 in money. Of this sum, thirteen dollars were paid for his funeral expenses—leaving a balance of \$27 75. This balance, and all the articles mentioned, were delivered into our hands on the

5th of July, instant, by Major Bradford, who generously refused to receive any thing for board, expenses of sickness, and nursing.

EXTRACTS FROM THE JOURNAL.

In our last, the Journal of this Mission was brought up to the 7th of March. It will now be continued to the 27th of May, comprising all we have yet received.

*Removal to their new Cabins.*

*Saturday, March 10th.*—In the course of the past week, the family moved into their new cabins. Never, since we left our dwellings in the East, have we felt more pleasure, than in finding a place in this far remote wilderness, which we may call our home, where we may live and labour for the salvation of the heathen.

*The first Marriage.*

This evening Brother Redfield and Sister Beach, having been engaged to each other before they left home, were united in the solemn bonds of matrimony. The ceremony was performed immediately after our usual prayer-meeting. May God bless this union, not only to them but also to the Mission Family, and to the heathen.

*Lord's Day, March 11th.*—The brethren and sisters appear to have been quickened this day to the duty of prayer. A traveller's life is not friendly to regular devotion; but now we are again settled, we hope God will enable us to pray with more constancy.

*Arrival of nine Osage Warriors.*

*Wednesday, March 14th.*—Yesterday, had a visit from nine Osage Warriors, who by their statement, had set out for the garrison, to learn whether the Cherokees mean to go to war with them; but some new fears being excited in their minds lest they should meet the enemy, they tarried till to-day, and returned to their village.—The nation has been some time waiting to hear from Gov. Miller, who promised to inform them, if the Cherokees determined upon fighting. As they have had no letter, they are yet in doubt whether war is declared.—This evening, Mr. Ransom has been

seized with violent fits, of which he has had nine in succession. They were caused by eating a poisonous root, which grows near the house. Some others of the family tasted it at the same time without fear, supposing by its taste it had the nature of spike-nard. How distressed has been the case of this dear friend. How uncertain is health. It is doubtful whether he will continue through the night. How precarious the tenure by which we are held to life.

*Thursday, March 15th.*—Our hopes of Mr. Ransom's recovery have revived.

*Saturday, March 17th.*—This day put our blacksmith's shop into operation. Brother Woodruff's occupation will be of great importance to the establishment. Mr. Ransom is gradually regaining his reason and health. Many mercies have followed us the week past. May we be prepared to keep the Sabbath with thanksgiving and praise.

*War between the Osages and Cherokees.*

*Wednesday, March 28th.*—Received information from Major Bradford, of war being declared between the Cherokees and Osages. He states that the Cherokees had requested that the white people might be removed, lest their young men should molest them. We conclude that it is our duty to trust in God, and continue here. *"The name of the Lord is a strong tower, the righteous runneth into it, and is safe."*

*Thursday, March 29th.*—To-day Brother Palmer has experienced a severe attack of the intermittent.—Brother George Requa has been afflicted with this disorder for some time past.

*Saturday, March 31st.*—Brother Palmer and brother Geo. Requa are reduced very low. Brother Woodruff is not well, and Mr. Ransom too feeble to labour.

*Lord's day, April 1st.*—We had hoped to have formed ourselves into a church the past week, and to have partaken of the sacrament this day; but illness prevented. A committee has been appointed to prepare articles

of fellowship, to be laid before the Family, as soon as the business can be sufficiently matured.

*Monday, April 2d.*—This evening attended the monthly concert. It was a season of peculiar comfort to our souls. The thought, that so many are praying for this Mission, gave new animation. We seemed to lose sight of the distance from our beloved friends in Christ, and for a moment to forget our trials.

*Rules for Business Meetings.*

*Tuesday, April 3d.*—Held a meeting of the Brethren this evening, when the following regulations, previously prepared by a committee, were presented and adopted:—

Whereas, the Board of Managers of the United Foreign Missionary Society, in their general instructions to the Union Mission Family, have left many things to our "prudence and piety;" and whereas they have strongly recommended, that "we bring the daily exercises of the Family into systematic order;" that we may more effectually, by the blessing of God upon our endeavours, promote the benevolent designs of the Board, and secure love, peace and harmony among ourselves, we adopt the following regulations:

*Section I. Respecting Meetings for Business.*

Art. 1st. It being understood by the instructions of the Board, that the Superintendent or Assistant, when present, shall preside in the meeting; when both are absent, the meeting shall appoint a brother to preside.

Art. 2d. Every regular meeting shall be opened with prayer by the Superintendent, or brother who presides.

Art. 3d. The Superintendent or presiding brother, shall propose the business of the meeting, preserve order, explain any question if necessary, speak to the merits of the question if he sees fit, after the brethren have offered their opinions, call for the vote, and adjourn the meeting.

Art. 4th. Every motion necessary to be recorded shall be presented in writing.

Art. 5th. All questions designed to be referred to the Board of Managers, shall be laid before the Family, at least two meetings before they are transmitted.

Art. 6th. If any member has, in his view, reason to appeal to the Board, his appeal shall be laid before the Family at least one week previously to the proposed time of making said appeal.

Art. 7th. Regular meetings for business shall be held every Tuesday evening, and by adjournment, for a shorter time, if necessary.

Art. 8th. The Superintendent or Assistant, or in their absence, the oldest brother present, shall consider it his duty to call a special meeting at the request of any two members of the Family.

Art. 9th. It shall be the duty of every brother to attend punctually to the business of each meeting.

*Visit from the principal Chief.*

*Wednesday, April 4th.*—Had a visit from Clamore, with a number of his warriors. He told us that 400 of his warriors were going against the Cherokees; that after a short encampment for hunting on this side of the river, they intended to cross and march down to the Cherokee nation, and attack them on their own ground; and that he himself had come as far as here to warn us, not to let our cattle or horses be out of sight, lest some of his young men should take them. He stated in particular, his fear of misconduct from those of the other villages, over whom he had no control. Clamore appeared much attached to us, and we doubt neither his friendship for this Family, nor his loyalty to the Government of the United States. Brother Chapman presented him a pair of shoes, which his brother in Connecticut had made for the principal Chief. He was much pleased with the gift, and when brother Chapman told him they were from his brother, Clamore replied, "He is my Brother."

*Want of Labourers.*

*Thursday, April 13th.*—Our business goes on very slowly for the want of hands. About half of the brethren,

and one hired hand, are unable to labour for the present. The brothers who have been afflicted with the intermittent, are, however, gradually recovering.

This evening, at the meeting for business,

Voted 1st. That we employ four additional labourers.

Voted 2d. That one of the brethren set out as soon as it is consistent, for the purpose of obtaining the four labourers; and that, if they cannot be obtained nearer, he go as far as Bulingsley's Settlement.

*Saturday, April 14th.*—The Osages who went down last week, are returning; they say, they have killed several of the Cherokees, and some Quappaws; and it appears they have stolen many horses from the white people. In consequence of this state of things, we have been prevented from pursuing after help as we intended, and at present, we have only one additional labourer engaged. A few days ago a man came and offered himself, but we understand this evening, that he is likely to disappoint us. We brought with us three ploughs, but they are not stout enough for this new soil, and cost us much labour to keep them in repair. It requires much time to make and keep in order the necessary utensils.—While, therefore, we advance as fast as our strength and means will allow, we commit our work into the hands of God and pray for His blessing upon our endeavours.

*Tuesday, April 17th.*—At a meeting this evening, voted, that brother Chapman and brother William C. Requa, be appointed to study the Osage language. It being understood that brother R. devote only so much of his time to it as is consistent with his duty of working on the farm. Our interpreter, who engaged to come the 15th of this month, has not yet arrived.

*Friday, April 20th.*—Mr. Ransom, whose health has been slowly returning, set off this morning by request of the Family, in pursuit of help.

*Review of the first year of Missionary Service.*

A year has this day elapsed since we left the city of New-York. Thus far the Lord has led us on. In review of this first year of Missionary service, we have great reason to be humbled for our manifold transgressions; and to be thankful for the abundant mercies which we have received. We have been led in a way which we knew not. May God grant us grace to set out with renewed energy; and may past experience, be blessed for our future comfort and usefulness.

*Monday, April 23d.*—The man who has been engaged to us, came to labour for us this morning.

*Tuesday, April 24th.*—Purchased forty-nine bushels of corn.

*Wednesday, April 25th.*—Mr. Ransom returned this evening with three labourers. He has been as far down as the Sallissaw, 75 miles from the station. We fear the war between the Osages and Cherokees will be carried on to the great distress of the Osage people. Their conduct, in their excursion, was very bad. It appears evident to-day, by people who are going to the village, to recover their horses, that they killed some of the Delaware tribe who fell in their way, supposing them to be Cherokees; that they also robbed some families of the white people; and that they killed the Quappaws who are at peace with them, at the instigation of a young chief, to revenge the death of some of his relations in a former quarrel. It is expected that some of the Cherokees are about to make a general attack upon this unhappy nation. Brother Chapman went this morning to the village, to ascertain as near as possible, what were their intentions, and to gain what information he could to direct us in our measures this summer.

*Friday, April 27th.*—Brother Chapman returned, having suffered much the day past, by riding in a cold rain. He found the Chiefs more united than usual; sick of the war; and sorry for the misconduct of their people, in killing the Quappaws and Delawares,

and robbing the whites. Clamore said, "*He did not send his men down to conduct so!*" It is said the conduct of the young chief is wholly disapproved, and that he has escaped from the village.

*Lord's Day, April 29th.*—Brother Chapman has been much afflicted with a cold, which he took in coming from the village.

*Friday, May 4th.*—Our work has progressed for a week past with more life. We have now six hired men, who are all active.

*Lord's Day, May 6th.*—The Sabbath is indeed a day of rest. How gloomy would be our condition, were we not blessed by its cheering influence.

*Monday, May 7th.*—The first Monday of each month brings to mind the duty of this family to pray, more especially for the cause in which we have engaged. While we feel that our friends do pray for us, we are sensible that they cannot understand all our wants or trials. They will know hereafter, when we have time to tell them, but they cannot know at this moment, what a dark cloud hangs over us.

*Tuesday, May 8th.*—At a meeting this evening further regulations were adopted:—

**SECT. II. *Respecting duties not specified by the Board.***

**ART. 1.** One of the brethren shall be appointed to write the journal of the Mission, and other official communications; which shall be submitted to the family for approbation.—Brother Vaill was appointed to this duty.

**ART. 2.** One of the brethren shall act as Treasurer, whose duty it shall be to attend to the pecuniary concerns of the family, and report to them the state of the Treasury as often as necessary. This duty was assigned to brother Chapman.

**ART. 3.** There shall be a standing Clerk, whose duty it shall be to preserve the doings of the meeting, transcribe the journal and other official communications, and also to record the reports of the respective de-

partments of the family. Brother Palmer was appointed to this office.

*Wednesday, May 9th.*—Heard of the death of Lydia Carter, a little Osage captive, whom the Cherokees had taken in war a few years since, and who had been purchased of them, by a generous lady whose name she had received, and committed to the school at Brainerd. She with some others, had been sent over to the Arkansas in view of being given up to the Osages. She had been baptized, and when she left the school at Brainerd; letters were sent to us in hopes that she would soon become a member of our school. War breaking out, she was retained among the Cherokees till God was pleased to take her to himself.

*Saturday, May 12th.*—Our business has gone forward with success. The health of the brethren has been restored. We have planted a field of seven acres, and secured it with fence, besides enclosing a garden about the house of four acres.

*Lord's Day, May 13th.*—This evening we have been led to consider the importance of more frequent seasons of social prayer and religious conference. The subject of luke-warmness has this day been discussed, as we hope, to our mutual benefit. God has been pleased to visit us this evening with his quickening presence.

*Monday, May 14th.*—In view of our embarrassments, in learning the language of the Osages, the brethren voted, this morning: That Brother Chapman should repair immediately to the village, to learn as well as he could the expediency of going with the Osages on their hunting expedition, to gain the object. Having been disappointed in obtaining an interpreter, and they being about to be absent through the summer, we know of no other way.

*Tuesday, May 15th.*—Brother Chapman returned this evening, and states, that he had not seen the Indians; that the village, to appearance, had been cleared for several days; and that he pursued them across the

Verdigris; but, for the want of food, and having no means to procure it, was obliged to return. Except a biscuit or two, he has had no food for two days.

*Wednesday, May 16th.*—At a special meeting this morning, voted, that Brother Chapman and Brother William C. Requa make preparations, as soon as possible, and pursue the Indians to their hunting ground, in order to be with them to learn their language. This measure has been resorted to, as the only alternative in our present condition. We have been crossed and disappointed in regard to acquiring the language. Thus God is trying us. We need it. May we adore and not murmur. This evening, in regular meeting, the Brethren passed further regulations.

**SECT. II. ART. 4.** One of the brethren shall be appointed to take charge of the goods, whose duty it shall be to keep an inventory of all the articles furnished for the use of the Mission; to arrange them in proper order in the storehouse; to secure them from waste; and keep a correct account of the things which are taken out for the general use of the Mission, or appropriated to individuals.

**SECT. III. Respecting the appropriation of Goods.**

**ART. 1.** The goods, in common stock shall be appraised according to their relative value by a committee appointed for that purpose.

**ART. 2.** The Superintendent, with two other members of the Family, shall be appointed to advise and adjudge concerning the articles necessary to be used by the Family in general and appropriated to individuals.

**SECT. IV. Respecting Reports.**

A written report shall be submitted to the Family annually, and often if necessary, by each department concerning its progress, and the state of its business.

*Overture for Peace.*

*Thursday, May 17th.*—A person has called upon us, who has been in pursuit of stolen horses. He left the Osages at their encampments, about

twenty miles beyond the village. He informs us, that Clamore requested him to go to Webber, one of the most influential Chiefs among the Cherokees, and inform him that he wished to have peace; that he did not wish to injure the white people, and that there were too many between the two nations for them to be at war; that he would keep his young men from fighting three months, and give the Cherokees time to conclude whether they would make peace or continue the war; that if they would send an agent, or properly authorized person, with a Chief, he would conclude a peace that would stand; that if, after that, any of the people of his village made depredations, he would be answerable; and that if any of the other villages committed depredations, he would assist the Cherokees in gaining satisfaction of those villages; but as he could not control the other villages, he did not want to be answerable for the damages which they might do. He said that he did not beg a peace, because he could send an army of 1500 warriors, and that if they saw fit to carry on the war, he should, on his part, carry it on with vigour. We hope this presages a speedy termination of war.

This evening voted, 1. That Brother Spaulding be appointed to take charge of the storehouse.

II. That Brethren Vaill, Spaulding, and Palmer, be appointed a Committee of Appraisal.

III. That Brother Chapman and Sister Johnson be appointed to assist the Superintendent, in advising and adjudging, concerning the appropriation of the goods.

*Wednesday, May 23d.*—Brother Spaulding has had another attack of the intermittent, which has much reduced his strength.

*Thursday, May 24th.*—Passed the following votes:

I. That we erect a frame building, 48 feet long by 20 feet in width, two stories high, with a piazza in front, a cellar, and cellar kitchen below.

II. That we commence this building immediately.

Our millwright, with Brother Redfield, have been engaged for several days past, in exploring the streams, to find a millseat. They have not yet found one, which will answer our purpose. After much consultation, we have, therefore, concluded to commence one of our permanent buildings without delay. Although it will cost us more, we must make use of a whip saw for the present.

*Church established.*

The Family assembled this evening, to attend to the articles drawn up by the Committee for the Constitution of the Church. They were read and considered, and the Family concluded to meet again to-morrow, to decide whether they were such as met their approbation.

*Friday, May 25th.*—We have nearly enclosed seventeen acres more, and ploughed and planted about half with corn. The spring has been very backward for this country; and, until within a few weeks, the ground has been dry. We have planted as much ground as, by the most active exertions, we could prepare. It is a laborious work to fence the fields.

The Family met again, and assented unanimously to the articles and covenant, as suitable for them to adopt in forming a Church. In this meeting, the sweetest harmony of feeling and sentiment has been manifested. We have concluded to set apart to-morrow for the purpose of forming ourselves into a Church, and of attending to suitable religious exercises, together with fasting. We have agreed, that it is our duty to suspend our business, and invite our hired men to observe the day with us.

*Saturday, May 26th.*—Spent the day in fasting and prayer, as proposed yesterday. Formed the Church, by solemnly professing our belief in the Articles of Christian Doctrine, and covenanting together. Two discourses were delivered on the relative duties of ministers and the people. As soon as the Church was formed, the lay brethren expressed their desire, in writing, that Brother Vaill and Brother Chapman should take the pastoral care of this

Church, to which they agreed; promising to discharge the duties of Pastors so long as God in his Providence should continue their connexion with this Mission. We have now, by the blessing of God, planted a Church in this wilderness, which we hope will prove a fruitful vine, spreading its branches far and wide for the healing of the nations. The day has been observed by our labourers with more than usual solemnity.

*First administration of the Lord's Supper.*

*Lord's Day, May 27th.*—United at the table of Christ, and received the symbols of his body and blood, of his sufferings and death, of his love and presence. The Transaction has brought Christ our Lord near to us, and made us realize more than ever his promise, "*Lo! I am with you.*" O, the delightful, precious season! May it strengthen us to future labours, and be a foretaste of greater joys to come.

**GREAT OSAGE MISSION.**

**EXTRACT OF A LETTER FROM MISS WOOLEY TO HER MOTHER.**

*Mission Boats, Aug. 8, 1821.*

May the Lord direct my pen, and enable me to speak of his goodness; for truly his goodness and mercy have followed us all our way. He hath not dealt with us according to our iniquities, but in his great loving-kindness hath he watched over us for good. Most of the family enjoy comfortable health. Although a number are feeble, yet no raging fever burns their sickly frame. The most infirm are able to walk abroad; our spirits are good, and our prospects are flattering.

We entered the Osage river on the 29th of June; and on the first of July, we met on one of its banks for Divine worship. Our Sanctuary, formed by the God of nature, was grand and sublime. We assembled under a large shelving rock, sufficiently extensive to shelter a thousand persons from the peltings of the storm, or to shadow them from the scorching rays of the sun. Here we met with only

one white family, the last we expect to see on our way to the Indian settlement.

On the 2d of August, we arrived at Chateau's Establishment. Here, for the first time, we saw Osage Indians. We were politely received by Wah-ton-e-yah, a warrior of distinction, who had been left here to give to the chiefs information of our arrival.—When three of the brethren, who had gone forward, approached the Indian huts, this warrior marched out with an air which would not have disgraced royalty. He took the Missionaries by the hand, and bade them a cordial welcome. He then walked down to the river, and welcomed the whole family to the territory of his nation.

At this place, we found many of the Osage Indians. Their appearance is most interesting. Their cleanliness much surprised us. We could not but love their children, some of whom were neatly dressed, while others were entirely destitute of clothing. One of the Indians said he had two children, and he would send them to school, and when they became white-men, he would come and live with us, and be a white-man too.

In the course of the afternoon, we moved up the river about a mile.—Wahtoneyah accompanied us, took a seat at our table, and conducted himself with propriety. On the 3d, we rested, while the brethren examined the land. On the 4th, we moved up the stream until we were arrested by the shoals. On the 6th, the brethren took a more extensive view of the land, and found a situation about four miles distant by land, and eight or ten by water, with which they are highly pleased.

Some of the brethren are now employed in erecting a store-house on the scite just mentioned, while others are conveying goods thither in a skiff. Brothers Newton and Bright have gone to the Missouri river for horses, oxen, cows, &c. We are within 80 miles of Fort Osage, to which all letters for our family should in future be directed. The Osage chiefs and warriors have not yet returned from their summer's hunt. They are ex-

pected soon, and on their return a Council will be immediately held.

[From the Southern Evangelical Intelligencer.]

#### SYNOD OF NORTH-CAROLINA.

The Synod of North-Carolina, and the Presbyterian Missionary Society, closed their session at Salisbury, on the 1st instant. The concourse of people attending was considerable, who listened with pious solemnity to many excellent sermons delivered during the session—and it is believed that serious impressions were made on the hearts of many of the auditors, who will ever have occasion to remember this meeting with joy and gratitude to God. The members of the Synod expressed their satisfaction at the kind and hospitable treatment which they experienced from the citizens of Salisbury: and the members of the Missionary Society expressed similar sentiments. Very liberal contributions were made to the funds of this Society by the inhabitants of Salisbury. The following narrative, exhibiting the state of religion within the bounds of the Synod, will be highly gratifying to our readers.

#### *Narrative of the state of Religion within the bounds of the Synod of North-Carolina.*

In a free conversation on the subject of moral and benevolent societies, and on the state of religion generally, the Synod of North-Carolina are happy to receive from the different churches such interesting and heart-cheering intelligence. Although there is much to lament within our bounds—in some places, vice and immorality—in many churches, coldness and lukewarmness—and, in a few congregations, an inattention to pious and benevolent institutions—yet, upon the whole, we regard the state of religion during the past year as more than encouraging; and may safely say that there never was a period when there was such a general attention to the concerns of piety, and when such signal success has accompanied pious exertions.

It is with pleasure that we learn, that almost universal attention is paid to the religious instruction of the rising generation. Sabbath schools seem every where to prevail. Bible classes have been generally established, and are well attended. Instruction in the catechisms of our church is not neglected. The Synod view with encouraging delight the establishment and progress of such institutions; they believe them to be among the most effectual means of securing the salvation of the young, and promoting the general cause of religion. Many who are now 'rejoicing in hope,' and who are pillars in the church of Christ, can look back and date their first serious impressions from such religious instruction.

The monthly concert for prayer has been generally established, and is well attended. It is pleasing to discover so general a disposition to encourage this meeting; to see, throughout our churches, so great an anxiety to unite with the thousands of Israel on the same evening in praying for the prosperity of the Redeemer's kingdom. May the united supplications of God's children, bring down upon his Zion the blessings which they desire.

In some congregations, Bible, Tract, Missionary, Moral and Peace Societies have been instituted, and attended with success. In three or four congregations, societies auxiliary to the American Colonization Society have been established.

We are happy to learn, from the report of our congregations, that the people of colour have not been neglected. An attention to their religious interests is evidently increasing throughout our bounds. Many additions, among this class of people, have been made to our churches during the past year; many Sabbath schools have been established for their religious instruction, and many private exertions are making in families for their salvation.

Some of our congregations have felt for the salvation of the western Indians, and have done something for their civilization and spiritual im-

provement, by assisting the children at Brainerd and Elliot. Such commendable conduct we cannot too highly applaud; and would recommend to our congregations to follow such benevolent examples. Surely as far as we have opportunity, we should assist our brethren at these missionary stations, and use our utmost exertions for the savages of the desert.

Thus, while other parts of Christendom, in this age of Christian philanthropy, are engaged in promoting the cause of the Saviour by means of pious and benevolent institutions, the churches within our bounds have not been deficient; they too have engaged in the glorious work, and have established societies which God has honoured and made extremely useful.

But while we are thankful for the establishment and success of such institutions, we would peculiarly bless God for the outpouring of the Spirit with which he has visited many of our churches. Since our last meeting, he has been gracious to many of our congregations; reviving the drooping spirits of his children, and displaying his power and grace in the salvation of sinners.

In the town of Hillsborough, considerable seriousness has prevailed; many have been added to the church, and between 20 and 30 are still under deep convictions.

In the congregations of Eno and Little River, still greater solemnity is visible; 14 have lately joined the church, and the number of souls in both congregations that are still inquiring, is about 100.

In the congregation of Cross Roads, the same glorious work has commenced, and is extending. Besides the great number that have lately united themselves with the church, many are still seeking the Lord sorrowing. About 60 persons have become the subjects of this revival.

The congregations of Third Creek, Back Creek, and Unity, have been specially visited with the influences of Divine grace; 50 have lately publicly professed religion; 20 more are

hopefully pious, and about 30 are still anxiously seeking. In these congregations, the greater part of those who were called, were in the early period of life, and among these many promising young men. How cheering to see youth rising up to become useful members of the church, when the heads of their fathers are laid in the dust. There is one circumstance connected with this revival which is worthy of attention. It is remarkable that most of those who, at the commencement, opposed and ridiculed the work, were themselves deeply humbled under a sense of their sins, and brought low at the footstool of mercy.

Great attention to religion and universal seriousness have prevailed in the congregations of Bethany and Concord; many persons, particularly among the young, have become the subjects of Divine grace; 40 persons have lately been admitted into the church, and a considerable number are still serious.

In the congregations of Buffaloe and Allemane, there is unusual solemnity; 8 at the last communion season were admitted into the church, and 15 since that period have been hopefully converted. There is one circumstance connected with the conversion of these persons which should be deeply impressed upon ministers and upon the hearts of the young. Almost all those who were brought to a saving knowledge of the truth, were members of Bible classes.

These revivals were carried on without noise or tumult during public worship. Every thing like enthusiasm was discouraged. The work was deep and often extensive: but yet a still solemnity seemed to prevail.

In reviewing such scenes our hearts swell with the warmest gratitude to God, for the interest and tender care which he manifests for his Zion. We feel grateful that he has not withdrawn his presence from us, but that he has visited some of our churches with the copious showers of Divine grace, and others with the gentle droppings of his blessed Spirit. "It is

the Lord's doing, and it is marvellous in our eyes." Let us be encouraged to still greater exertions in this holy work; let every nerve be strained to action; every power of the soul exerted to urge forward the cause of the Redeemer. Let what the Lord has already done increase our exertions; let us strive more ardently to advance the kingdom of our Saviour: and let us not relax our exertions till every church within our bounds be visited with the outpouring of the Spirit; till "the whole earth be filled with the knowledge of the Lord, as the waters cover the great deep."

In consequence of the cheering intelligence contained in the above report, the Synod adopted the following resolution:

*Resolved*, That the Synod appoint the first Monday in December next, as a day of *Public Thanksgiving to Almighty God*, for the special blessings with which he has favoured several congregations under our care, in reviving religion, and in giving us in general the blessings of health, and in favouring us with fruitful seasons.

And the Synod also recommend, that the churches under our care, on the day above named, offer up their prayers to Almighty God, for a general revival of religion within our bounds and throughout the world.

#### SYNOD OF VIRGINIA.

*Narrative of the State of Religion within the bounds of the Synod of Virginia.*

Another year with its important interesting events has revolved, and the Synod of Virginia has been permitted to assemble under the smiles of the King of Zion. In a review of the interests of his glorious kingdom committed to our care during the past year, we find that the desirable time foretold in scripture has not yet come, "when all shall know the Lord from the least unto the greatest." Humiliation and sorrow, hope, gratitude, animation and joy are suited to our circumstances, and the events that have passed and are passing before us.

In some congregations comparative indifference and want of zeal have been mentioned and deplored. Professors of the religion of Jesus, while they have paid a decent external attention to the ordinances of God's house, have been much wanting in the life and power of godliness. The momentous interesting inquiry among sinners what shall we do to be saved, in these places has been rarely heard and multitudes in their sins have been rushing forward to the brink of endless perdition.

On the other hand we find that christians have generally been enabled to persevere in their christian course and adorn the doctrine of their Lord and Saviour in all godliness and honesty. The ministers of the Lord Jesus have been enabled faithfully to declare the truths of the everlasting gospel, administer its ordinances to large increasing assemblies, and their ministrations have been attended with uncommon success. Larger additions than usual have been made almost universally to the churches under our care. An increasing solemnity and increasing anxiety on the momentous subject of religion have been generally manifested, and in some congregations we have noticed with hope, with gratitude and joy the dawnings of a blessed day of the power of godliness. May the God of mercy grant that these precious droppings of rich sovereign grace which we have already experienced may be as the droppings before a plentiful shower! *grant*, that now may be "the time when the dead shall hear the voice of the Son of God, and they that hear shall live!"

The operation of Sabbath schools, of Bible and Missionary Societies and various benevolent institutions in their beneficial effects, under the smiles of the king of Zion, is still experienced among us. The Lord, the Lord Jesus Christ is gloriously great —will continue to be great, and notwithstanding the opposition of wicked men and devils, will ere long manifest himself to be astonishingly great in Zion. Let then the ministers and the followers of Jesus be encouraged

and animated in their exertions in this glorious cause. Let us live according to the precepts of the religion we profess and preach to others. Let us be frequent and fervent in our supplications for the abundant outpourings of the Spirit of grace! And let it be the united fervent language of all our hearts and our lives, "thy kingdom, Divine Immanuel, come, thy will be done on earth as it is done in Heaven!" Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say Amen! Praise ye the Lord!

*Extracts from the Fourth Annual Report of the Lexington Missionary Society. October 25th 1821.*

At a meeting of the Lexington Missionary Society:

"Resolved, that the Committee of Missions, be requested to furnish the Editor of the Evangelical and Literary Magazine with such extracts from their Annual Report, as they may think proper for Publication, to be inserted in his Journal."

A. B. DAVIDSON, *Secretary.*

The Committee of Missions of the Lexington Missionary Society in laying before their Constituents the history of their operations during the term for which they were elected, have reason to be thankful, that the hand which was so signally extended to bless the labours of our Missionaries the year before, has not been withheld during the last. Although the number of awakenings and of additions to the Church have not been so great; yet a growing desire appears among the people to have the means of grace dispensed among them. In some parts, particularly in the Congregations of Covington and Anthony's Creek, the excitement appears equal to what it has ever been. In others, the work of grace has settled down into a regular progression in the truth as it is in Jesus.

The Committee regret that they have not been able to furnish the destitute region within our bounds

with any thing like a regular supply of Missionary labours; although the call has been frequent and pressing.

The Rev John D. Paxton, was employed to itinerate on missionary ground within our bounds, and has completed a mission of five months and two weeks. From his Journal it appears that he has been diligent in his labours, was received with much cordiality by the people, and that his labours have been useful.

The following is an extract from Mr. Paxton's Journal while on a visit to the Rocky Spring settlement on the Calf Pasture River. "I set out the next day for Rocky Spring where I arrived in time to circulate an appointment for the next Sabbath. Although much snow had fallen on Saturday, yet I had a goodly number out to hear the gospel, and felt encouraged at the attention which they paid to the word. That my appointments might have time to be well known in the other parts of the ground I was to visit, I resolved to spend another Sabbath at Rocky Spring; and as the weather was very severe and the church much out of repair, I made appointments for preaching in different parts of the congregation. The attendance was quite encouraging; and a degree of interest and feeling was manifested, which justified the hope that the Lord was operating on the minds of some and bringing them home to himself through the gospel of his Son. I explained to them the views and plans of the Missionary Society; and gave them some account of the work of the Lord in some of the neighbouring parts; read to them some parts of the Report of the Society, and exhorted them to improve the present mission among them.—Mentioned how much reason they had to hope for God's presence and blessing, if they would turn to him and earnestly seek his face. There was more than attention—there was feeling, deep and tender; and I hope that some resolved that they would seek the Lord."

"On the 16th of February. I set out for the settlements on the Cow

and Bull Pastures, having so arranged my appointments that I could visit them all during this tour. I spent two days in the lower settlement and preached twice. There was tenderness of feeling manifested. Some wept at each meeting. I spent the next three days including a Sabbath, in the middle settlement and preached twice. The assembly on the Sabbath was the fullest I have had on those waters and gave a very solemn attention to the ministrations of the gospel. I hope the word was not preached altogether in vain. They were much pleased with the prospect of having a missionary sent among them—gave me \$5, and commenced a subscription to compensate the proposed missionary, which I hope will amount to 70 or 80 dollars."

*A brief account of the Rev. A. B. Davidson's Mission of one week on Jackson's River.*

"Being warmly solicited by the people on Jackson's River, your Secretary has again visited that part of the missionary field and spent one week among them."

"He set out on Thursday the 6th of Sept.—rode that day 23 miles to Capt. Pitzer's. Friday—rode to Mr. Pence's on Jackson's River. Saturday—rode in company with Mr. Pence's family and some who had come up from Locust-bottom to Covington, where he had made an appointment to administer the Lord's Supper. Met at the School-house—had expected to meet brother Ewin there, but was disappointed; of course he was left to serve alone. Preached to a very considerable number of people. There were many more than the house would contain. During the discourse, there was deep and solemn attention, and towards the close, many were in tears. One old lady wept quite aloud.—Appointed meeting that evening at Capt. Wright's. At candle lighting, the room was crowded, and during the services there was much tenderness and weeping among the people. One or two were exercised in body; but it appeared to be involuntary.

Sabbath—Met in the Methodist Church. A very large assembly soon collected. Many had come from a distance of 20 miles. Very few more than the ladies were able to get in the house. At half-past 10 o'clock the services commenced. Preached from Acts iv. 12. Never had he seen a greater eagerness to hear. Every eye was fixed upon him and they seemed to hang upon his words as if they were, indeed, the words of life. Seeing such an eagerness to hear, it awakened his feelings and he was enabled to speak with considerable freedom and affection. During different parts of the discourse the whole house appeared to be bathed in tears. There were again several considerably exercised in body. Two or three apparently unable to restrain their feelings, while the triumphs of the saints in death were described and the ravishing delights which they will enjoy, when they begin to swell the golden harps of the new Jerusalem, cried out for a few minutes, "glory to God! glory to God!" But few, however, appeared to be disturbed by it. All was perfectly still, except those few who were thus exercised. After sermon the communion service was introduced. Now the people became completely melted. Tears were rolling down every cheek. There he stood, serving one table after another, until he had administered the supper to, he believes, six tables. Never did he see so large a proportion of any assembly communicants before. It appeared that two thirds of the whole assembly sat down at the table of our dear Redeemer. O, it was animating to see so many in that, hitherto, barren and desolate wilderness, pressing forward with bosoms agitated and tears of penitential sorrow streaming from their eyes, to do honour to their dear Saviour by commemorating his death! His very heart seemed to run over with joy at the affecting sight. Perhaps, such excess of feeling has seldom been seen as there was during the table service.

After an interval, he again addressed them; and although he was much

exhausted, having spoken without intermission for three hours and a half, yet his strength seemed to be renewed. In the first part of the discourse he shewed them the difficulties and trials the christian may expect to meet with in this life. During this part of the discourse all was silent and still and the attention rivetted.

But when he came to address himself to the other class, and to show them the situation of the ungodly, and the sinner, and the utter impossibility of their being happy if they should die out of Christ, and the fearful doom which awaits those, especially, who sink to hell with the gospel in their hands; the congregation seemed almost convulsed. Old and young, high and low were weeping, and so great was the effect of such a scene upon his own feelings, and so deep and realizing were his views of the awful condition of multitudes of thoughtless sinners, rushing into the dread presence of Omnipotence, to receive their final doom, that he was scarcely able to read the last hymn which was, these awful lines from Dr. Watts;

"That awful day will surely come," &c.

And were it not for some bodily exercise and some shouting which took place, he would reckon it among the most solemn and affecting sacramental seasons throughout, that he has ever witnessed. He trusts that the Lord was in the midst of them to bless and do them good, and that it will be a season long to be remembered by many.

The whole was closed by singing  
"Fare ye well my friends I must be gone," &c.

After the assembly had broken up and he had taken dinner, rode that evening 14 miles to Alex. M'Clinick's on Jackson's River.

Monday.—Preached at Mr. M'Clinick's to a small but very attentive audience. In this neighbourhood there is unfortunately considerable coolness between the Methodists and Presbyterians. Some of the Methodists being dissatisfied with their Society, have joined the Presbyterians.

Monday night.—Having been solicited by Major Bowler to have meet-

ing at his house at candle lighting, rode up three miles in company with Squire M'Clintick's family and several of the neighbours. A small congregation attended. It was a refreshing season. There was much weeping among the people. Baptized 3 children.

Tuesday.—Rode to Col. Cameron's 9 miles and preached. It being Court-day, but few attended. The congregation was very attentive.—Rode that evening to Mr. Franciscoe's, near the Warm Springs.

Wednesday morning.—Riding by the Springs, was warmly solicited to stop and preach. He accordingly agreed and an appointment was made for 11 o'clock. At 12 o'clock preached in the Court-house to nearly all the visitants and the people of the place with a few from the neighbourhood. The audience was remarkably attentive. Some of the ladies wept. Rode that evening to Mr. Huggard's on the Cow Pasture River.

Thursday.—Reached home. In the whole spent one week, rode 109 miles, preached six times, delivered two exhortations, administered the Lord's Supper, baptized 3 children, and collected for the fund \$9 16."

The Committee in review of the past year, congratulate the society at the prospect of usefulness which appears to have attended their work of love. They would press upon each member, the necessity of continued exertions to feed the hungry with the bread of life, and to send the gospel to the destitute; and that we should all unite in continual prayers to Almighty God for the outpouring of his spirit; that all the waste places of Zion may be repaired and that she may become a praise in the whole earth.

The Committee would remind the society, that in a large part of the missionary field, there is scarcely any prospect of their being supplied with the preaching of the gospel, except from missionaries. The population of many districts is so sparse and the nature of the country not admitting of settlements, except on

the water courses, which are but narrow strips of land, there is, of course, but little probability of their having ministers settled among them, without the aid of some Missionary Society.

As we are so peculiarly favoured with the privileges of the gospel in the Valley, we should show our gratitude to the great head of the church, by a willingness to give of our substance to build up and fortify the heritage of our God, which has so long been desolate.

Whilst Generals and Statesmen, with a laudable pride, exult in their mutual exertions to defend and fortify their country from the assaults of its enemies and to promote the general happiness and prosperity of their fellow-citizens, be it our glory and our pride to endeavour to enlarge the borders of our Zion; to be instruments in bringing back the wandering rebels against God, to disown their allegiance to the prince of darkness and to rally under the blood-stained banners of the cross of Christ! This is the most noble charity which has ever swelled the bosom of man. It is a charity, the reward of which, will be felt throughout eternity. "They that turn many to righteousness," says the Prophet, "shall shine as the stars for ever and ever."

When the diadems of earthly monarchs shall have faded and perished amid the general "wreck of matter;" when the honours and distinctions of mortals shall be heard of no more, then will faithful missionaries and their supporters rise in glory and honour before the throne of God, and chaunt in sweeter strains the trophies of redeeming love!

"Let us, therefore, not be weary in well doing, for in due season we shall reap if we faint not."

[From the Christian Herald.]  
**PRESBYTERY OF NEW-YORK.**

The Presbytery of New-York, opened its Session in the Church under the pastoral care of the Rev. E. W. Baldwin, in Willet-street, on

Monday evening the 8th Oct. Sermon by the Rev. Moderator, Samuel H. Cox.

On Wednesday evening the Presbytery met in the Church in Spring-street, under the pastoral care of the Rev. Mr. Cox, when Mr. Dan. Waterbury, a licentiate of this Presbytery, was ordained to the work of an Evangelist in the Gospel Ministry. Introductory prayer by the Rev. William Patton. The Rev. Dr. Spring preached an appropriate Sermon from 1 Pet. i. 12—"Which things the angels desire to look into." The charge was delivered by the Rev. Dr. Romeyn, who, after the laying on of hands of the Presbytery, made the concluding prayer. Mr. Waterbury has received a commission from the 'Young Men's Missionary Society' of this city, to perform Missionary labours in Delaware county, in this state.

During the session, the Rev. Mr. Frey, with the church and congregation under his pastoral care, in Vandewater-street, were admitted into the Presbytery. *Ibid.*

#### GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH.

A special General Convention of the Protestant Episcopal Church in the United States of America has been called, to meet at Philadelphia on the last Tuesday in this month, (the 30th.) The object of this meeting is to take into consideration the expediency of removing the General Theological Seminary from New-Haven, (Conn.) to this state, in order to receive the residuary legacy left by the late JACOB SHERRED, Esq. *Ibid.*

#### ANNUAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NEW-YORK.

The Convention was opened on Tuesday morning last in Trinity Church, in this city. Divine service was celebrated by the Rev. L. L. M. Smith. The sermon was preached by the Rev. Henry U. Onderdonk, M.D. Rector of St. Ann's Brooklyn, from Isaiah v. 21.—"Wo unto them

that are wise in their own eyes and prudent in their own sight."

The Holy Communion was then administered by the Right Rev. Bishop Hobart.

At 2 o'clock the Convention organized. The Rev. Benjamin T. Onderdonk was appointed Secretary, and they proceeded to business.

In the evening a sermon was preached by the Rev. Orrin Clark, of Geneva, from Rev. xiv. 6, and a collection taken up in aid of the Mission Fund.

On Wednesday, after divine service, the bishop read his annual address, and the trustees of the "Protestant Episcopal Theological Education Society" of this state presented their first annual report. From this report we learn that the Society have established two theological schools, one in this city and the other at Geneva, in the western part of this state. In the former, Bishop Hobart, Mr. Clement C. Moore, Mr. Gulian C. Verplanck, Rev. B. T. Onderdonk, have been appointed professors, and the Rev. H. J. Feltus, librarian; in the former the Rev. Dr. M'Donald, the Rev. John Read, and the Rev. Orrin Clark, have been appointed professors. The interior school has ten students, and the city school has eight.

We have neither time nor room to notice, at present, the other parts of the report, but we cannot forbear remarking the apparent confidence with which the trustees have *appropriated* the residuary legacy of the late Mr. Sherred to the establishment of several professorships. This legacy is still in the hands of the executors, where it will probably remain until the question shall be determined, whether the *general* or a *local* school have the right to it. *Ibid.*

#### MEETING OF THE BOARD OF FOREIGN MISSIONS.

The twelfth annual meeting of the American Board of Commissioners for Foreign Missions, was held in Springfield, Mass. at Masons' Hall, Sept. 19th and 20th, 1821.

Present,  
 The Hon. JOHN TREADWELL, L.L.D.  
 Rev. JOSEPH LYMAN, D.D.  
 Hon. JOHN HOOKER,  
 Hon. JOHN C. SMITH,  
 Rev. JEDIDIAH MORSE, D.D.  
 Rev. ALEXANDER PROUDFIT, D.D.  
 Hon. WILLIAM REED,  
 Rev. LEONARD WOODS, D.D.  
 Rev. JEREMIAH DAY, D.D. L.L.D.  
 Rev. HENRY DAVIS, D.D.  
 JEREMIAH EVARTS, Esq.  
 Rev. WILLIAM ALLEN, D.D.

The session was opened with prayer by the Vice-President; and, on the second day, by the Rev. Dr. Woods.

A letter was communicated from the Rev. Dr. Miller, of Princeton, N. J. expressing his regret, that he was unable to attend the meeting; and, also letters from the Rev. Josiah Pratt, of London, the Rev. Dr. Carey, of Serampore, and the Reverend T. Thomason, of Calcutta, expressing an acceptance of their appointment as Corresponding Members.

The Recording Secretary being absent, Mr. Hooker, was chosen Recording Secretary, *pro tem.*

The report of the Treasurer, for the last year, was exhibited.

At 2 o'clock, P.M. the Board attended public worship, when a sermon was delivered to a numerous and highly respectable audience, by the Rev. Dr. Morse, from Ps. ii. 8. *Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* The first prayer was offered by President Allen, and the concluding prayer by the Rev. Dr. Woods.

The Rev. Dr. Lyman, Mr. Reed, and President Allen, were appointed a committee to present the thanks of the Board to the Rev. Dr. Morse, for his sermon delivered this day, and to request a copy for the press.

President Day, Gov. Smith, and Mr. Evarts were appointed a committee to consider what measures ought to be taken to testify the respect of the Board for the memory of the Rev. Dr. Worcester, late Corresponding Secretary.

The Rev. Dr. Woods, the Rev. Dr. Lyman, President Davis, President

Day, and Mr. Hooker, were appointed a committee upon the subject of the vacancy in the office of Corresponding Secretary.

The reading of the Annual Report of the Prudential Committee occupied the greater part of the first day.

On the second day, the committee on the subject of Corresponding Secretary reported: Whereupon,

*Resolved,*

That it is not expedient, at present, to elect any man as Corresponding Secretary of this Board, with a view to his being employed permanently in that office; and that it be recommended that the Treasurer be chosen Corresponding Secretary for the present year, and that he be authorized, under the direction of the Prudential Committee, and at the expense of the Board, to engage such assistance in the offices of Secretary and Treasurer, as shall be found necessary.

The Annual Report being completed,

*Resolved,*

That the report of the Prudential Committee be accepted and approved.

Whereas the Missionary Herald is published at the expense of the Board, and the profits are to be disposed of in such a manner as will most promote the interests of the Board, and of the Missionary cause: And whereas it seems proper, that a suitable compensation should be made from these profits for the labour bestowed upon the work by that officer of the Board, under whose superintendence it is prepared and published: Therefore,

*Resolved,*

That Samuel H. Walley, Esquire, Henry Gray, Esq. the Rev. Sereno E. Dwight, William Ropes, Esq. and Thomas Vose, Esq. be a committee to determine what sum shall be allowed from said profits as a just and reasonable compensation for the labour above mentioned; taking into view any allowances made to the same officer of the Board for his other services, so that he shall receive, in all, no more than a fair compensation for

his whole time devoted to the various concerns of the Board.

*Resolved,*

That whatever profits of the Herald shall remain, after the allowance described in the preceding resolution shall have been paid, be vested under the direction of the Prudential Committee as part of the permanent fund, for the support of the Corresponding Secretary.

The Rev. JOSHUA BATES, D. D. President of Middlebury College, Vermont, SAMUEL HUBBARD, Esq. of Boston, and the Rev. WARREN FAY, of Charlestown, Mass. were unanimously, by ballot, elected members of the Board.

The Rev. Dr. Morse having given up his charge at Charlestown, Mass. and removed to New-Haven, Con. requested not to be considered as a candidate for re-election as a member of the Prudential Committee.

The Board then proceeded to the choice of the following officers by ballot:—

The Hon. JOHN TREADWELL, LL.D. *President.*

The Rev. JOSEPH LYMAN, D.D. *Vice-President.*

The Hon. WILLIAM REED,  
The Rev. LEONARD WOODS, D.D. }  
JEREMIAH EVARTS, Esq. }  
SAMUEL HUBBARD, Esq. and }  
The Rev. WARREN FAY, }  
JEREMIAH EVARTS, Esq. *Cor. Sec.*  
The Rev. CALVIN CHAPIN, D.D. *R. Sec.*  
JEREMIAH EVARTS, Esq. *Treasurer,*  
And ASHUR ADAMS, Esq. *Auditor.*

*Resolved,*

That any clergyman, on paying Fifty Dollars, and any layman, on paying One Hundred Dollars, at any one time, shall have the privilege of attending the meetings of the Board, and of assisting in its deliberations as honorary members, but without the privilege of voting; this latter privilege being restricted by the Act of Incorporation to members elected by ballot.

The Rev. Dr. Proudfoot being, by previous appointment, the preacher at the next annual meeting, the Rev.

Dr. Moore, was chosen to preach in case of his failure.

The vouchers of the Treasurer's report were presented as complete, with the certificate of the Auditor, and the report was accepted.

The committee appointed to consider what measures ought to be taken to testify the respect of the Board for the memory of the Rev. Dr. Worcester, their late Corresponding Secretary, made report: Whereupon,

*Resolved,*

That the members of this Board deeply feel the afflicting bereavement, which they have recently experienced in the removal of their beloved friend and associate, the Rev. Dr. Worcester, who, from the origin of the Board, took an active and very useful part in its deliberations, and, during a period of eleven years, devoted his best powers to its interests. They desire to enter on their records an affectionate testimony to the patience, disinterestedness, zeal, and fidelity, with which he discharged the duties of Corresponding Secretary of the Board, and a member of the Prudential Committee. They would mingle their tears with those of the bereaved family on this mournful occasion; and would offer their tender condolence, while they point to those sources of consolation, which the Gospel affords, and by which the soul of their departed friend was sustained in his last hours.

*Resolved,*

That the Prudential Committee be requested to erect, in the burying ground of the mission at Brainerd, a suitable monument to the memory of the deceased, with an inscription expressing the high regard which the members of the Board entertain for his excellent character and invaluable services.

*Resolved,*

That the Recording Secretary be requested to transmit a copy of the foregoing resolutions to the widow of the deceased.

*Resolved,*

That the next annual meeting of this Board be held in New-Haven,

Connecticut, on Thursday next after the 2d Wednesday of Sept. 1822, at 9 o'clock, A.M. and that the Rev. Dr. Morse, the Rev. Dr. Chapin, and the Rev. Mr. Merwin, be a committee of arrangements for that meeting.

*Resolved,*

That the Prudential Committee be authorized to appoint a preacher at the next annual meeting, in case of the failure of the persons now appointed.

*Resolved,*

That the thanks of the Board be presented to those friends of the missionary cause, who have, in the most Christian manner, at their monthly concerts, united their alms with their prayers.

*Resolved,*

That the thanks of the Board be presented to all societies, churches, and individuals, who have contributed to the funds of this institution, for their donations to carry into effect the grand designs of Christian benevolence.

*Resolved,*

That the Board gratefully acknowledge the liberal and seasonable patronage continued during the year past, by which the pressure on the funds has been greatly relieved, and an assurance given, that the interests of the American churches in efforts to evangelize the heathen world, is still increasing.

Resolutions of thanks were also voted,

To the Rev. Mr. Osgood and his people, for the use of their church, on occasion of the public religious exercises, at the present annual meeting:—

To Col. Warriner, and the choir, of singers under his direction, for their very interesting performances, as a part of the religious exercises of the occasion:—

To the Hampden Lodge, for the use of Masons' Hall, at the present session: and

To the families and individuals, in Springfield, whose hospitality was experienced by the members of the Board. *Resolved,*

That it shall be the duty of the

Prudential Committee to compile and publish a Report of the Board, including the Report of the Committee for the last year; the Report from the Agents of the Foreign Mission School; a statement of the Treasurer's accounts; such a detail of donations as may be deemed useful; extracts from the minutes of the present session; and such other information as they shall judge expedient.

The session was closed with prayer by the Rev. President Day.

REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN.—Amid numerous indications of the divine favour toward the cause, in which the members of this Board are embarked, one event has transpired, which comes home to each of our hearts with all the poignancy of a personal affliction, while it rests upon us, and upon the friends of missions generally, with all the weight of a public calamity. Our beloved and revered Corresponding Secretary has finished his earthly course;—a course of pre-eminent usefulness, dignity, and Christian virtue, terminating at the seat of a highly favored mission, and in a manner most consoling to survivors, and honorable to the work, which had so long employed his best affections, and received the benefit of his efficient services.

It seems not less the dictate of justice and propriety than of feeling, to advert, on this occasion, to the many excellent qualities, by which our departed friend and associate was distinguished. The strictly religious integrity of his character, his disinterestedness in promoting the welfare of the church, his great prudence and sagacity in the management of important concerns, his habitual piety in acknowledging God as the only Foundation of hope, and the only Author of success, in attempts to meliorate the condition of man;—his enlarged benevolence, the genuine effect of Christian principle operating on a powerful understanding,—his strong and inviolable attachment to the missionary cause,—and his assiduous and laborious attention to the

duties of his office, will not be forgotten by any, who were intimately acquainted with him; and, least of all, by those, who were so happy as to be associated with him, in exertions for the promotion of the Redeemer's kingdom. Of his superior intelligence, and his great practical wisdom, the world has abundant proofs in various writings, composed by him as a functionary of this Board, and published by its authority. His impressive exhibition of motives to activity in the divine work of sending the Gospel to the heathen; his animating appeals to the liberality, and to the kind and generous feelings of the Christian public; his convincing representations of the ability of the American churches, to take a vigorous and active part in the noblest of all charities; his earnest exhortations to the performance of acknowledged duties; and his easy and gentle, but complete, refutation of common objections, place him among the ablest and most successful advocates of missions. No man of discernment, who admits the Gospel to be a remedial system, intended for the salvation of mankind, can read the reports and addresses, which proceeded from his pen, without a full conviction, that the claims of the heathen world upon Christendom are irresistible.

Your Committee cannot refrain from expressing their deep sense of the great and peculiar loss, which they have experienced by this painful bereavement. They had long enjoyed the most unreserved intimacy with the deceased. In numerous consultations of a very solemn and sacred character, they had witnessed his uncommon industry, his superior judgment, and his fidelity in the service of his Divine Master. Uniformly kind, obliging, and respectful to his brethren of the Committee, he secured their cordial attachment; and, in the lapse of years, the affectionate interchange of thoughts and feelings ripened into the tenderest personal friendship. An intercourse thus formed, and thus cemented, could not be suddenly broken off, without tearing asunder some of the

strongest ligaments, which bind the hearts of men together. The Committee doubt not they shall receive the condolence of their brethren, on this severe affliction. Indeed many assurances of heartfelt sympathy have already been communicated, from respected friends of missions in different and remote parts of our country, who were not acquainted with the man, whose memory they revere, except by his public character and his benevolent labors. The Committee, in their turn, and in unison with the feelings of the Christian public generally, condole with the afflicted family, from which its earthly support, and counsellor, and guide, has been suddenly removed.

But the family and all other survivors, have great and heavenly consolations, while they contemplate the bright example and the favored exit of our departed friend and brother. He is not dead; but translated to a new and glorious life. As his earthly tabernacle was about to be dissolved, his love for the cause of Christ became more intense, his piety more elevated, his trust in God unshaken. He neither *lived to himself* nor *died to himself*. His life was a series of beneficent actions, begun from principle, pursued with ardor, and completed with holy triumph. His removal was in strict accordance with his progressive advancement in holiness,—a seemly continuation of the same uniform history;—the links, which connect the heavenly state with this vale of tears, shining with peculiar lustre. Though our dull organs of sense will never again hear his voice, or see his revered form, yet he speaks to us from heaven, in language which cannot be misunderstood. He urges us to self-denial, to activity, to diligence, to resolution, to perseverance, in our exertions to make known the name of our Saviour among the heathen nations. He admonishes us, that few will be the years, in which we can enjoy the honour and the privilege of serving our Lord, by our humble agency in causing his Gospel to be proclaimed; that the necessities of a world groan.

ing under the dominion of sin are imperious, and must not be deferred; and that the command of our ascended Redeemer cannot be treated with indifference, especially in this day of increased means, of powerful encouragements, of divine attestations to the efficacy of the Gospel among the most depraved and barbarous of our race. He assures us, that if, distrusting ourselves, and relying upon the all-sufficiency of God, we faithfully discharge our known duty, we cannot fail of an eventual triumph, and an eternal reward.

Let us then, brethren, listen to this monitory voice. Let us gird ourselves for unwearied labor. Let us follow the banners of the great Captain of salvation; and, however feeble in ourselves, let us expect ultimately to prevail through divine power, and to share, with all the marshalled hosts of the Lord, in that great victory over sin and Satan, which shall be celebrated in the regions of light by songs of everlasting joy and praise.

[*Miss. Herald.*]

(To be continued.)

RISE AND PROGRESS OF METHODISM IN  
SAVANNAH.

Charleston, S. C. Sept. 10, 1821.  
To the *Editor of the Methodist Magazine.*

DEAR BROTHER,—I take the liberty of sending you a sketch of the rise of Methodism, in the city of Savannah, Georgia.

For many years the visits of Methodist Ministers, were rather irregular, as the place was tolerably well supplied by those of other denominations. At length, by a number of our friends in the country, we were charged with a culpable neglect of the capital of the State, and were given to understand that there were sinners in Savannah who needed rousing by the Gospel. In 1807, the Rev. Samuel Dunwoody was regularly stationed there: and from that time it has been annually supplied with a stationed preacher. The attempt, at first, appeared very discouraging; but as the people became acquainted with us, the prospect brightened. In

1812, we commenced preaching in our own meeting-house, which bishop Asbury dedicated, and named **WESLEY CHAPEL**. In the same year, the stationed minister raised a small society, including Lydia Myers, who had been a member of our church forty years ago in Philadelphia, and near thirty years a resident in Savannah: and, also, a black man and his wife (Billy and Peggy) who had been taken into society about twenty years previous, by the Rev. Hope Hull.—These were the first members in that place.

For two years past, the attention of the people became more excited to hear the word, and their minds began to yield to the force of truth. At the commencement of the year, their hearts were affected by that godly sorrow, which produces "repentance to salvation not to be repented of." The house became crowded and overflowing. All hands were ready to enlarge it, and in less than three days one thousand dollars were subscribed. The addition has since been completed, and the money nearly all paid. The house is now eighty by forty feet, and a gallery on each side and in front. God hath graciously wrought, and the work is still going on. Brother Howard has, I suppose, given you a more full account of the late work in this place. Nor is our church alone benefited by this gracious out-pouring of the Spirit. Numbers of other churches have been stirred up to double their diligence in their Christian course. Several have been added to the Baptist church.

Here I would remark, that we had to contend with some serious and trying difficulties: but in the midst of all, God was with us, and raised up friends. And I would express my gratitude, (which has all along been lying on my heart) to our distant friends, in Georgia, Carolinas, Baltimore, the Rev. James Smith, sen. of Philadelphia Conference, with several members of the General Conference of 1812, in New-York, who liberally aided us in building our meeting-house. I express it because I feel it,

and because I am confident that we could not have succeeded *at that time* without such aid. The memory of the late J. Millen, member of the Presbyterian church, in whose house our ministers had a home from the beginning to his death, merits a grateful acknowledgment. Dr. G. Harrall also, a distinguished member of that church, with Mr. E. Stark, (since deceased) were *active* in aiding our building. Nor has the late, and much lamented Dr. H. Kollock, acted otherwise than as our real and warm friend. May the good providence of God direct in the choice of such a successor as shall be a faithful and successful instrument in promoting the spiritual and eternal interest of his afflicted congregation. Yours, in Christian bonds. L. MYERS.

#### REVIVALS OF RELIGION.

The influences of the Holy Spirit are still continued in this place. The prayers of Christians are heard, and some sinners are seeking for mercy. A hopeful work of grace has commenced in Litchfield. About 20, we understand, have been brought into the light of the truth, and nearly 50 are under conviction. The revival in the county of Berkshire, Mass. is continued with power in the towns which have been before mentioned, and appears to be extending to several other towns. About forty were added to the church in Stockbridge the first Sabbath in this month. A correspondent in Otisco, N. Y. states, that a revival had commenced in that place, and about 30, mostly youth, were rejoicing in God their Saviour. In Springfield, N. Y. one hundred and three have united with the church of Christ during the revival in that place, and about thirty more are considered as subjects of the work.

[*New-Haven Rel. Intelligencer.*]

*Yale College.*—The friends of this valuable Institution will be gratified to learn that its prospects become more and more flattering every year. During the last summer a handsome college edifice was erected in addition to the former extensive build-

ings, and the number of students now in the Seminary are, 76 Medical—Academical; Seniors 80—Juniors 74—Sophomores 91—Freshmen 82—Academical 327—Total 403.

[*New-Haven Journal.*]

#### Obituary.

Departed this life on the 16th of this month, in the 29th year of her age, Mrs. RUTH H. WATKINS, wife of Dr. JOSEPH S. WATKINS of Benlomond, in the County of Goochland.

This lady was at the time of her death, and for several years before, a member of the Byrd Congregation. She made a public profession of religion when in her 21st year; and with exemplary zeal and fidelity discharged the various duties of the Christian life. At a very early period she was brought under religious impressions by the pious care of her mother, (Mrs. Hoge) who was accustomed frequently to retire with her for purposes of secret devotion. These impressions were never entirely erased; and were, by divine grace, gradually deepened until they formed a character of warm and consistent piety. She was for a long time a great sufferer; but under complicated and protracted diseases, manifested exemplary patience and resignation.—And when it pleased God to call her hence, she “died the death of the righteous—her last end was peace.” This is the comfort of her bereaved husband, and a numerous train of mourning relatives. They sorrow; but not without hope.

The following Extracts from her Diary will present some parts of her Christian character in an affecting point of view.

*Her zeal for the good of the Church.*

Psalms cviii. 13. *Through God we shall do valiantly.* Nov. 21st,—"I have returned home this day: after attending a meeting of the Evangelical Society. [This is a Society established by a number of pious ladies in Goochland County, for the purpose of aiding in the great work of training up ministers of the gospel, to supply the wants of the destitute in our Coun-

try.] Do thou, O Lord! set thy seal to our exertions to promote thy great cause. Grant that our plans may be conducted with prudence. May we be guided by thy wisdom. May we feel as if we were acting for thee. And O! may our hearts be zealously affected in all things that pertain to thy glory. Although our exertions are apparently feeble, yet if we meet with thy approbation, no doubt but that scoffers may be brought to fear thy great and holy name; to turn their scoffing into praise, by the instrumentality of such as thou, in thy wisdom, wilt raise up to preach thy Gospel."

*Her humility—and concern for the spiritual good of her Family.*

"Arouse my powers! Awake my dormant affections, to the praise of Almighty God for his mercy in again restoring me to my family. On the — of Nov. 1819 was my little William James born. O God! thou knowest that before his birth, he was dedicated to thee. I this evening renew the dedication. I ask not for riches or worldly honours for him. But O God! I do earnestly crave that he may be a useful man in society, let his occupation be what it may; that he may be an ornament of religion; and be received at his death to mansions of eternal happiness. O Heavenly Father! give me, his unworthy mother, grace to fulfil my vows to thee, as it respects him, and all my dear children. Paul may plant, and Apollos water, but without thy blessing, we may hope in vain for the increase. They may have the advantages of a good education, of a good fortune; but unless thy blessing accompanies it all, the situation of the poorest beggar blessed with thy love, will be infinitely preferable to theirs. Bless them, O Lord! bless them, for

the Redeemer's sake! And O! do not visit the sins of their unworthy mother on them.

I must not be so selfish as to forget my poor servants. I feel ready to lie in the dust and exclaim, Unclean, Unclean! when I think of my many petulancies to them. O Lord! forgive me for it; and give me such a measure of thy grace, that I may always remember their oppressed situation, that I may have wisdom from above to know exactly what duty is, and knowing it, may steadily perform it. Grant them thy love; and O! make them the objects of thy peculiar care. Guard them against all dangers; and O! guard them especially against sin. And grant that they and I may meet around that throne, where heavenly love and harmony will forever destroy the distinctions of mistress and slave! These petitions are offered for them individually and collectively.—And wilt thou not grant them for Christ's sake? Amen."

Was not the death of such a woman a public as well as a private loss? And is not the example here exhibited, worthy of imitation?

*Note.* The Diary from which these extracts are made was not known by any human being to be in existence, until after Mrs. W.'s death.

It is our painful duty to announce the Death of the Rev. SAMUEL NEWELL, American Missionary at Bombay, in May last, after an illness of 12 hours, of cholera morbus—and also, Mrs. SUSAN POOR, wife of Rev. Daniel Poor, Missionary at Jaffna, in Ceylon. The information we learn, is received in a letter from Rev. Mr. Bardwell, at Calcutta, to his friends in Andover.

[*Boston Recorder.*]